Trinity Episcopal Church

FREDONIA, N. Y.

1822 · 1968

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By REV. M. A. GARLAND

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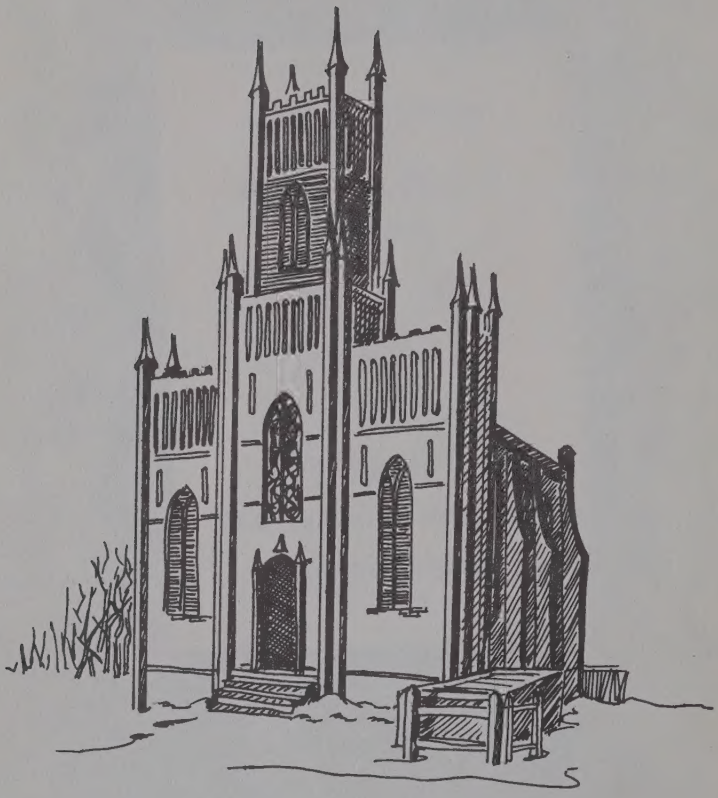

Ink Sketch by Peggy Aulas

Trinity church about 1850

THE HISTORY
OF
TRINITY EPISCOPAL CHURCH
FREDONIA, NEW YORK
1822-1967

The Rev M. A. Garland.

BY
REV. MERWIN A. GARLAND, M. A.
with
a Foreword
by the
Right Rev. Lauriston L. Scaife, D. D.
Bishop of Western New York
and
The Venerable Henry P. Krusen, S. T. D.
Archdeacon of the Diocese
Including
A History of Trinity Parish,
Fredonia, Chautauque Co., W. N. Y.
By
Rev. Thomas P. Tyler

THE McCLENATHAN PRINTERY, INC.
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THE HISTORY
OF
TRINITY EPISCOPAL CHURCH

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REV. M. A. GARLAND

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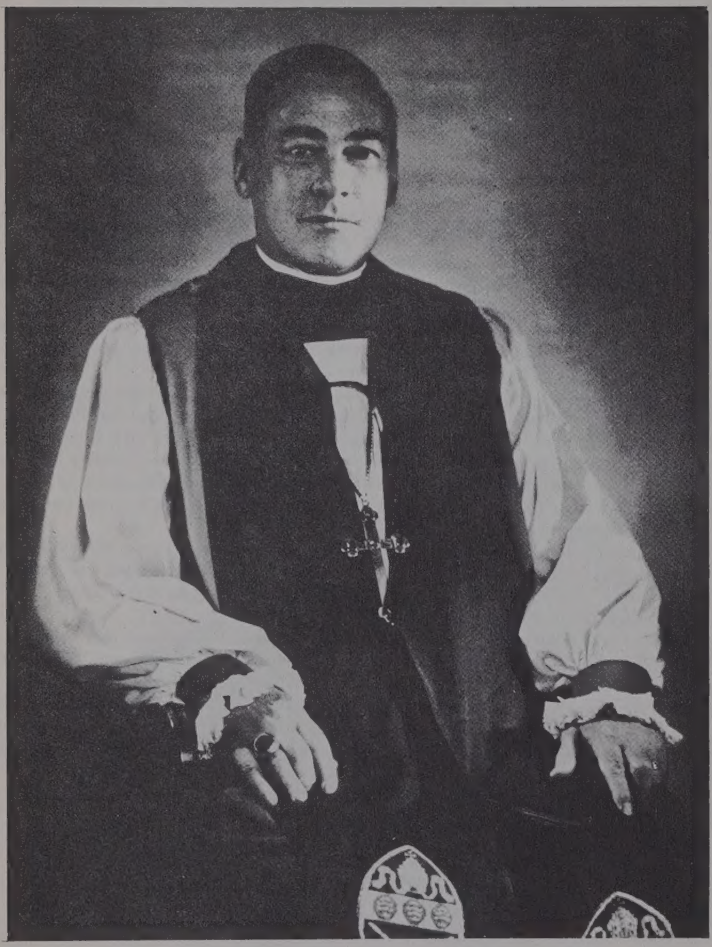

THE RT. REV. LAURISTON L. SCAIFE
Bishop of Western New York

FOREWORD
History of Trinity Church, Fredonia
by
The Rev. Merwin A. Garland

Trinity Church, Fredonia, is privileged to have the first One Hundred Forty-five years of its life as a Parish recorded by its one-time devoted Priest and Rector, the Rev. Merwin A. Garland. His long experience as a teacher of History, as well as his ten-year tenure as Rector of the Parish, qualify him admirably for this particular task.

We know that he has devoted a large share of his life and energy to this work since his retirement from the active ministry in 1963. This evidence of his labor makes it obvious that his has indeed been a labor of love.

What has been produced is a most comprehensive compilation of the annals of the parish in which no detail of any consequence has been neglected. The results of the author's painstaking research are evident throughout the book, and his intimate familiarity with many of the people and events of which he writes, especially in the later years of the period covered, serve to illuminate what could otherwise be drab statements of fact. The Rev. Mr. Garland writes in such a way as to make the story not only interesting but valuable as well.

Of particular interest and usefulness are Chapter I, in which is set forth the background of the church of which Trinity Parish was born, and Chapters XII and XIII, which are concerned with many matters of significance in the life of the parish-matters that are frequently neglected by historians.

We are indeed most grateful to the Rev. Mr. Garland for the work that he has accomplished in setting down this account of the history of Trinity Church, Fredonia. It will be an invaluable addition to the written record in the life of the Diocese of Western New York and will serve to enlighten the people of Trinity Church concerning the rich heritage that is theirs for generations to come. We pray God that this record will inspire the members of the Parish to even greater endeavors for the up-building of our Lord's Kingdom on earth.

(The Rt. Rev.) LAURISTON L. SCAIFE, D. D.
Bishop of Western New York

(The Ven.) HENRY P. KRUSEN, S. T. D.
Archdeacon of the Diocese

May 20, 1968

REV. M. A. GARLAND

INTRODUCTION

The history of Trinity Church touches on many phases of the life of the village since many of its families were interested and influential figures in community activities. This book, then, is in a small measure the beginning of a larger story, that of the village itself and the reactions of the parishioners and of the inhabitants of the area to domestic, national and international events.

Some of the citizens of Fredonia take great pride in three things which started in this village. Namely, the first gas well, Grange No. 1 and the first W.C.T.U. Some other firsts could be added. Trinity Episcopal was the first Episcopal Church, and probably the first church anywhere, to be lighted by gas and have the cost calculated by meter. Fredonia had the first Home & School Club and Mothers Club. The present home for aged people, usually called the W.C.A., was also the first in New York State. The Fredonia Fire Police was the first organization of its kind in the same state. The writer wonders if any other village had an anti-card club. The writer can certify that some of his parishioners were active members in five of the above mentioned organizations. Since he hasn't a list of the members of the anti-card club, he can't express any opinion regarding interest or lack of it in the latter club.

The debt of the writer to the Fredonia Censor and to the Minutes of the Vestry appear on nearly every page of the manuscript. The successive editors of this weekly newspaper had a broad historical perspective, and this shines through the publication, regardless of their varied political viewpoints.

The writer has endeavored to reveal briefly the development of local industry and its disappearance due to pressures from other areas or to technological advances. We owe much to the men and women of the past for their vision, their independence, their restlessness, their faith in themselves and their country, to their belief in democracy and to their respect for the rights of others.

The struggles and outlooks of our forefathers offer some excellent guidelines as we try to meet the challenges and problems of this complex and changing world. But, each generation must think out and work out its own solutions, even if they are painful ones. We owe a debt to the men and women who cleared, developed and made this country blossom like a choice rose and built up an affluent society. We can destroy their self-sacrificing efforts through irresponsibility or lack of discipline, or we can transform it for our generation and start to build a society where justice, the rule of law and brotherhood are the keynotes.

The latter statement is the more significant when we realize that this generation is living through a series of revolutions; agricultural, industrial, economic, communication, transportation, governmental policies, etc. At the moment, there are two great powers keeping an uneasy peace through their possession of a deterrent weapon, the atomic bomb. Other nations are developing a bomb or have the knowledge to do so. The changes are coming so rapidly that policies which seemed satisfactory twenty years ago are now outmoded. It should be clear by now that no one nation, or group, can enslave another permanently by force, threats, economic policies or in any other manner. Events in Europe and the world over reveal this more each day. It should be equally clear that no nation can hope to police the world without arousing the fears of other nations and without sowing the seeds of its own destruction.

The footnotes were placed at the end of the written material for the casual reader.

Many footnotes were included to assist persons desirous of pursuing topics further regarding the life of the village. Material written by others in the past deserves this recognition whether it appears in newspapers, manuscripts or secondary sources. The writer hopes that persons using these footnotes will do likewise. To me, this is but one mark of a conscientious historian.

Some care needs to be exercised in the use of printed material, since it may contain errors in fact. I trust that I have not erred in this respect on too many occasions. Whilst I have checked most of the footnotes, errors may occur in a date or a page number. A few hours spent in the perusal of the microfilm of the Fredonia Ceasor will give any censorious reader not only the value of the material therein, but some of the difficulties faced in its use.

The amount of material was so great that only selected portions could be utilized. This was true of the work of the women's organizations and their advertisements for teas, dinners, etc.

Various impressions crossed my mind as I sorted, discarded and utilized the material in the preparation of this book. I could feel the pride of the various editors in the beauty of the village, in their efforts to increase it and in the initiative, enterprise and vision of the villagers as they started industries, banks, insurance companies, fairs and organizations to meet community needs. I was amazed at the interest shown in a pioneer community in building schools, encouraging musical talent, promoting lecture series, utilizing portrait painters, etc.

The reading of the parish records and the obituaries, the visits to the cemeteries revealed to me the faith, the fortitude, the moral and spiritual strength as they faced for so many years the loss of young children, young people from disease and young mothers from childbirth.

The movement of people to and from the village was very noticeable all during the period. We are the recipients of a great heritage and a greater responsibility to pass on the better phases to our successors. A negative approach does not offer a satisfactory solution. We must not lose faith in ourselves, our country even when tragic assassinations such as those of Martin Luther King and Robert Kennedy dismay and dishearten us. We must push on to build a better world.

Many of these pages were written by November, 1967, so little mention is made of increased church budgets, larger salaries and the response to the Episcopal Charities Appeal.

I wish to express my appreciation to my successor, the Rev. Lawrence A. Schuster, in allowing me to use the material from the safe and all available records.

Mrs. Frank Sawyer and the members of the efficient staff at Darwin R. Barker Library have gone far beyond their line of duty to aid and encourage me as I prepared the manuscript. I can only say to them a humble thank you. On their advice I included an index. This was a tedious task, but I trust a useful one, for the reader. It was difficult at times to differentiate between such names as Greene, Green, Warren, White, Wilson, Willson, etc. especially when the christian names were similar. I trust that I have not made too many errors.

The staff at the Library of the State University at Fredonia, including the musical library, were gracious and helpful in making available their facilities.

The same was true of the staff of the Dunkirk - Free Library and of the staff of the Diocesan House of the Diocese of Western New York at Buffalo.

I wish to express my personal thanks to Mrs. R. N. Willcox for her continued inspiration and for the material that she had gathered in previous years and to Mrs.

Kate Martin for the use of her scrapbooks and for the useful information brought to mind in our numerous chats. The late Mrs. Mary Lovelee and her family helped to clarify some of the material on the Lester family.

Mr. Roy Laughlin, superintendent of the Forest Hill Cemetery, and Mr. William Larson of the Larson Memorial Chapel were very helpful in providing some material from their records.

The writer appreciates deeply the flattering foreword written by our beloved bishop, the Rt. Rev. Lauriston L. Scaife, and our capable archdeacon, the Venerable Henry P. Krusen.

A special word of appreciation goes to Mrs. Robert Ryczko for her painstaking care in typing and retyping the material, for her patience in reading my handwriting and for her skill in typing the index and in rearranging portions of it.

Mrs. William Aular's excellent ink sketch of the first church not only gave a very vivid impression of it, but added to the value of the book.

I would be very remiss if I failed to express my appreciation to my wife, Gertrude, for her patience as I cluttered up the house with material for the book and for her assistance in reading and rereading the manuscript.

If I was rewriting this book, changes would be made in the format, particularly in the footnotes. Additional material was found, and this was included on the same line with a different source. My aim was to make the book as useful as possible for people interested in phases of the life of the village so the niceties of format were forgotten.

The Historical Rooms of the Darwin R. Barker Library have numerous portraits of many of the persons whose names appear in this work. The following and others can be found hanging on the walls: Jacob Houghton and his daughter, Lydia Bradish, Dr. and Mrs. Orris Crosby, Frank and William Cushing, the Cushing family, S. A. Albro, Leverett Barker, George Barker, George Frazine, Henry C. Frisbee, the Forbes family, Dr. Milton M. Fenner, Thomas and Delia Grosvenor, Enoch Curtis, Ebenezer Lester, William Lester, Willard McKinstry, John S. Lambert, Aaron O. Putnam, Hanson and Harriet Risley, George Rood, Dr. Squire White, Devillo White, Judge Woodward, Darwin R. Barker, the Rev. S. H. Norton and the Rev. Thomas P. Tyler, etc. The above were not all members of Trinity, but many of their descendants were active in the life of the parish.

In addition, there is a great deal of valuable material in scrapbooks, books, etc. One fire could easily destroy this irreplaceable material.

The writer feels that one of the first projects for this village should be the erection of a new fireproof library where this material could be displayed, utilized, enjoyed, and adequate library facilities could be provided for the needs of a growing community. This would be a lasting memorial to the men and women who built our schools, churches, and other community facilities.

This book is dedicated to the clergy, their wives and families and to the laity, men, women and children who built, maintained and made Trinity a living force for higher things for Fredonia.

Rev. M. A. Garland
86 Temple Street
Fredonia, N. Y.
July 5, 1968

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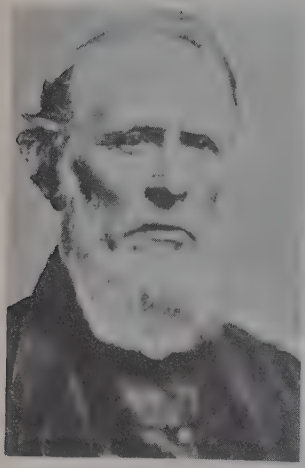
INTERIOR VIEW PRIOR 1925

The Triumphant Christ

In Memory of the Rectors and Communicants of Trinity Parish.

Sanctuary window - 1925.

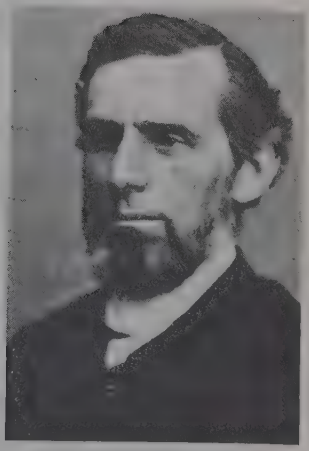
INTERIOR VIEW ABOUT 1960



Rev. David Brown

Rev. Thomas P. Tyler

Rev. S. H. Norton



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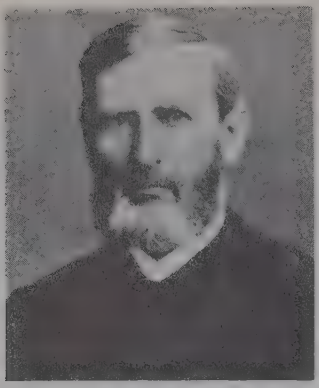

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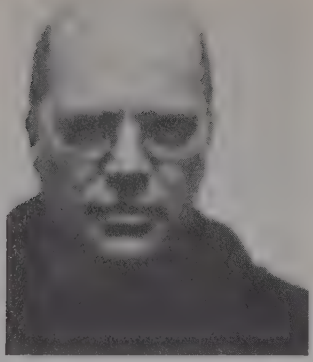
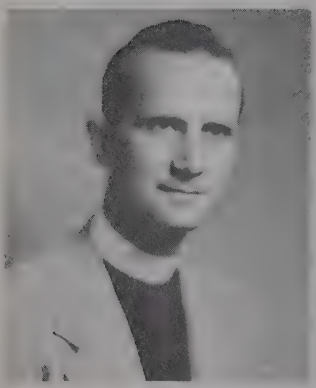


Dom Anselm Hughes

Rev. William Bowker



Rev. Harry W. Vere

Rev. Lawrence A. Schuster

CHAPTER I

A SHORT BACKGROUND OF THE EPISCOPAL CHURCH

The Episcopal Church in the United States owes its beginnings to the Church in England. "The Church of England is as old as Christianity in Britain; it reaches back perhaps to the third, and certainly to the fourth century".[1] Whilst services of the Church of England were held at St. John's, Newfoundland, as early as the sixteenth century,[2] the church came permanently to America with the formation of the first settlement at Jamestown in 1607, and the Rev. Robert Hunt was the first resident clergyman.[3]

The church in America was hurt by the Ecclesiastical and political contentions in England during the seventeenth and eighteenth centuries. Spiritual jurisdiction was exercised over the church in America by the Bishop of London. During the seventeenth century the church of England existed mainly in Virginia and Maryland and was administered by Commissaries of the Bishop of London. During the next century, the church appeared in all of the colonies.

The Rev. James Blair came out as the commissary to Virginia in 1685 and continued in that post until 1738. He was interested in education and succeeded in the founding of William and Mary College. In 1696, the Rev. Thomas Bray was appointed commissary to Maryland. Prior to his sailing for Maryland, he was active not only in recruiting clergy and establishing libraries for them, but in 1698 founding the Society for Promoting Christian Knowledge.[4] He spent but two months in America, and his real claim to fame was his leadership in the formation for the Society for the Propagation of the Gospel in Foreign Parts in 1701.[5] This society was to promote missionary work in America and in many parts of the world. The American Church owes a great debt to these two societies.

The church suffered from an incomplete organization during the Colonial period. There was no resident Bishop so those seeking Holy Orders found it necessary to proceed to England for ordination. Many of them were lost at sea or died of disease on the journey. Then, clergy coming from England were apt to be misfits lacking any understanding of American conditions.

War is a destructive business, and the American Revolutionary War was no exception. The picture is a curious combination of contradictions. There can be no question that the main leadership of the national cause came out of the Colonial Church. Many of the leaders, such as George Washington, James Madison, John Marshall, Alexander Hamilton, Patrick Henry and Robert Morris, were churchmen, and the Rev. William White was chaplain of the Continental Congress in its darkest days. Others such as Edward Bass, Samuel Parker and Samuel Provoost, all of whom were later Bishops, were outspoken supporters of the Revolutionary cause.

But the church itself was the Church of England. British officials were invariably identified with it, and a proportion of the clergy were in sympathy with the Royalist viewpoint and felt bound by their promise of conformity to the English Prayer Book. Dr. Charles Inglis, Rector of Trinity Church, New York, continued to use

prayers for the King. He was later to be Bishop of Nova Scotia from 1787 to 1816.[6] The Rev. John Stuart, the last missionary of the Society for the Propagation of the Gospel to the Mohawks whilst they were in the United States, was a Loyalist. He has been called the "Father of the Church in upper Canada".[7]

The church in the thirteen states faced many difficulties after 1780, losing many of its supporters to other lands, and the S. P. G. was forced by its charter to send its missionaries and financial aid to other areas. However, the church rallied. Though the Rev. Samuel Seabury was a Royalist during the War and chaplain to the King's American Regiment in 1778, still he was elected by the clergy in Connecticut and sent to England for consecration as a Bishop. When he was refused consecration in England, he went to Aberdeen where he was consecrated by the non-juring Bishops on November 14, 1784. The non-juring Bishops were the successors of the Bishops who in 1688 refused to disown James II and take an oath to William III. This action led the British Government to pass an enabling act whereby Bishops could be consecrated in England for the church in America. The Rev. William White and the Rev. Samuel Provoost were consecrated at Lambeth Palace on Sunday, February 4, 1787. The Episcopal Church owes a great debt to the Rev. William White for the organization of the Protestant Episcopal Church and to Bishop Samuel Seabury for portions of the Episcopal Prayer Book.[8]

The Rev. John Ogilvie was the first Church of England clergyman to enter and traverse the whole extent of western New York. In 1759, he was the chaplain of the Royal Americans in the expedition which ended in the capture of Fort Niagara from the French by Sir William Johnson. He was in Montreal as a chaplain in 1760-61.[9] However, there was no English settlement in western New York until after the Revolution.[10]

The Revolutionary War had a marked religious influence on the area north of the American border. The Rev. Joseph Hooper noted that the pioneer labors of the Rev. John Ogilvie with the army in Montreal prepared the way for the permanent establishment of the Church of England in Canada.[11] The work and activities of the Rev. Charles Inglis and Rev. John Stuart were noted previously. Spiritual contact between the Anglican Church in Canada and the Episcopal Church has been friendly for many years. The Anglican Church in Canada has provided many clergy for the Episcopal Church and for the present Diocese of Western New York, including one Bishop, the Right Rev. Charles Brent.

In passing, we might note that the American influence north of the border, was noticeable in other religious bodies. The New York Conference of the Methodist Episcopal Church sent the Rev. Mr. Losee to the Kingston Circuit in 1791,[12] and in 1810, the work in upper Canada (Ontario) became part of the activity of the newly organized Genesee Conference.[13] The organization was similar in both countries, consisting of Circuit Riders, class, quarterly and revival meetings.[14] The Baptists and Presbyterians were also active in upper Canada.[15]

The Social Movements such as the Temperance and the Peace Movements did not stop at the border,[16] and the underground railway found a refuge for its people in upper Canada.

The following chapter will explain why work did not begin in the present Diocese of Western New York during the so-called church convalescent period[17] and was undertaken during the period of one of the most dynamic Bishops of the Episcopal Church, the Rt. Rev. John Hobart.

CHAPTER II

THE AREA IN WHICH TRINITY CHURCH WAS ORGANIZED

The eight counties, which are now the area comprised by the Episcopal Diocese of Western New York, were inhabited and controlled until the American Revolution by the Seneca Indians. The Senecas were one of the fiercest tribes of the Iroquois Confederacy. This Confederacy had been an enemy of the French from the time of Samuel DeChamplain's expedition into the Iroquois country in 1609.[1] The Iroquois Confederacy, because of their strategic position as middlemen and because of their hatred of the French, became the natural allies of the Dutch and the English.

Some French leaders wished to hem the English in the area along the Atlantic Seaboard. LaSalle and other French explorers sailed up the St. Lawrence and Ottawa Rivers through the Great Lakes and down the Mississippi to the Gulf of Mexico. French missionaries endeavored to christianize some of the Indian tribes, including the Iroquois. French fur traders followed the explorers, and forts were built at Fort Frontenac, (now Kingston, Ontario), Fort Niagara and Fort DuQuesne, where Pittsburgh now stands.[2] The French dream in North America was ended by General James Wolfe's victories on the Plains of Abraham in 1759, the surrender of Montreal in 1760 and the Peace of Paris in 1763.

The Senecas were able to prevent the establishment of French settlements in the western part of New York State.[3] The six nations were divided during the American Revolution. Some tribes remained neutral, whilst the Mohawks and the Senecas supported the British. The latter tribes fought in a losing cause and the Mohawks were given a grant of land along the Grand River in Ontario at the close of the Revolution. The power of the Iroquois Confederacy was broken by the destructive raids of Colonels Brodhead and Sullivan in 1779.[4]

A number of treaties with the Indians extinguished their titles to the land in New York State except for a few reservations,[5] and even parts of these were lost to the Indians in succeeding years.

Many Americans who had opposed the Revolution moved into what are now the provinces of Ontario, Quebec, New Brunswick and Nova Scotia. This movement was to mark the beginnings of English settlements in Ontario and New Brunswick.[6] Other Americans were to follow them into the same areas in search of cheap land, and thus began English-speaking Canada.

The Holland Land Company, a group of Dutch investors, purchased a number of tracts of land in western New York.[7] These purchases consisted roughly of the eight counties of Western New York, the area of the present Episcopal Diocese of Western New York. The Company established their headquarters at Batavia and began to survey the area in the latter part of the eighteenth century. In 1810, the Company erected an office in Mayville for the sale of land, and William E. Peacock took up his residence there.

Heavy forests covered what is now Chautauqua County and the area surrounding the

present Village of Fredonia when the first settlers arrived here in 1803.[8] These first settlers were to move later to what is now Westfield, and Thomas McClintock, one of them, was to move later to Cook County, Illinois, where he died September 23, 1838.[9] Their land and minor improvements were purchased by Zattu Cushing, the first permanent settler in 1805,[10] and by Hezekiah Barker in 1806.[11] Mr. Elijah Risley, Sr. and his family came in the spring of 1807.[12] Dr. Squire White, the first physician in the county, came to Fredonia in 1809.[13] These men and members of their families were amongst those who established and supported the churches, the schools in Pomfret and other institutions which are necessary to maintain orderly life in a community.

The settlers arrived usually driving horse or ox teams in canvas covered wagons. These wagons were filled with their household furniture, tools and families.[14] Joseph Rood, one of the incorporating members of Trinity Church, paid out his last dollar to an innkeeper in Buffalo so that his stepmother, ninety years of age, would have a warm room. Their progress from Connecticut took from December, 1815, until the middle of February, 1816. Some days they made only two or three miles.[15] The journey was not only slow, but could be dangerous. Mr. Zattu Cushing drove on the ice on Lake Erie from Buffalo and was overtaken by a severe snowstorm off what is now Silver Creek and was only saved by the blowing of an old horn.[16]

The lot of the first settlers was a difficult one. The tools of the pioneers were simple but effective ones, the axe, the musket, the sickle and the flail. Cutting down the forests, logging and burning off the trees was heavy, and sometimes dangerous, work. Men and boys were sometimes killed in the felling of a tree.[17] The Fredonia Censor contains frequent references to accidents with horse drawn vehicles. One such accident occurred on the West Hill to the Reverend and Mrs. Joy Handy. Her ankle was so badly broken that it was amputated and he emerged with a dislocated shoulder.[18]

The log houses and their equipment would not be regarded as comfortable today. The fireplace adds a cheery note to a modern living room, but it was never a satisfactory method of heating a home or cooking a meal. Sometimes the women singed their hair, blistered their hands and scorched their dresses as they prepared a meal.[19] The women must have rejoiced when the wood burning stove came into use in the household. In the early years, the pioneer was dependent for his clothing on the wool from his own or his neighbors' sheep, and the flax grown in the area. The wool was carded in the neighborhood, spun and woven in the home. The spinning and the weaving was tiresome work.

Contact with the outside world was difficult due to the poor roads.[20] Until the pioneer could grow his own crop and garden, he was dependent upon what he could garner from the forest or what he could bring from outside. The oxen could browse on the tree tops, the logs being used for the first lean-to or even the first log house or from trees fallen in the first clearings. Corn, potatoes and a few other vegetables were stuck amongst the roots and stumps. The bears and the wolves enjoyed eating the pigs and the sheep, and the foxes, the fowl. Most of the early settlers lacked ready cash until they could sell their pot and pearl ashes or some grain to a newcomer. The cost of transportation prevented the sale of grain at a distance until the opening of the Erie Canal in 1825.[21] With the completion of the canal, the material prosperity of the county commenced. This important highway of commerce brought it in contact with the eastern markets and provided an avenue for the products of the soil.[22]

The pioneers of Chautauqua County faced not only the difficulties of conquering a wilderness, but also the fear of an Indian uprising or of a British Invasion until the

end of the War of 1812. The war took some of the settlers away from their farms and Abner Williams, the son of Mr. and Mrs. Richard Williams, was killed in Captain Oliver Hazard Perry's victory over the British fleet in Lake Erie.[23] The hungry year of 1817 brought privations to many of the early settlers.

Mr. Hezekiah Barker built a mill on Canadaway Creek in 1807 and saved the settlers a journey to Ontario, or to LeBoeuf in Pennsylvania, when they had grain to grind for flour or feed for their livestock. Mr. Richard Williams helped Hezekiah Barker to build the first mill. Whilst the mill was being built, Mrs. Williams brought the men their dinner every day, riding two miles on horseback. She boarded fifteen in her log cabin which was only twelve by fifteen. She used to say she could accommodate as many as there were boards in the floor.[24]

Prior to the building of the Erie Railroad in 1851, the cattle, sheep and hogs were driven through the main street of Fredonia on their way to Buffalo.[25] Living conditions in the village differed but little from those on the farm. Mr. Louis McKinstry noted that each village family fatted a pig for winter consumption, and when a drove of pigs went through the village, all watched for lame or exhausted pigs. Such cripples could be bought very cheap. My greatest delight was with the long droves of cattle. There were several men on horseback, others on foot, all shouting with stentorian voices, and with half a dozen shepherd dogs running after straggling steers and all barking. It made Fredonia more lively than it has ever been since. The villagers pastured their cows in the streets and were very angry when an ordinance was passed forbidding this practice.[26] The cows in the summer destroyed gardens and spattered sidewalks with manure.[27] The State Legislature passed an act declaring it unlawful for any cattle, sheep or hogs to run at large in any public highway in the state.[28]

The noticeable characteristic of the village and of the rural areas was self-sufficiency. The main difference between the Village of Fredonia and the countryside was that mechanics, merchants and professional people lived in the village.

The Fredonia Censor in its issue of July 31, 1912, printed a portion of a pioneer diary sent to the editor by Mrs. Mary Trull of Bergen, New York. The diary was from an old scrap book left to her by her father, the late Dr. Sylvester Danforth, formerly of Laona. It covered a period from March 10, 1824, until January 1, 1825. The diary was written by Mrs. Isaac Miller of Stockton, New York. A few excerpts reveal some of the work and difficulties of the Millers, which would be similar to pioneers in Pomfret and Fredonia. The pertinent material only is included and in the main the dates are not included in this summary. "March 10, 1824, Isaac and Varnum went hunting - brought home a deer. We have had no meat but venison and a few partridges since October last. A bear carried away our hog in November and foxes caught all the chickens the hawks left. Sold three bushels of wheat today for three shillings and nine pence - first money we have had since January when Isaac sold two fox skins, eleven mink skins and two quarters of venison for six dollars. Commenced to card and spin today. Had company - used the last one-half pound of tea we got when Ira was born - he will be two in July. We brewed root beer for the logging. Set the slashing on fire. Had a logging bee today. There were eight yoke of oxen here. Some of them came for miles. Our root beer is first class; the men prefer it to whiskey. Gathered golden rod and sumac to color flannel for underwear. Set logging on fire. Had a good burn. Commenced to gather ashes. Went to the store. Took our black salts and ten bushels of wheat - sold the lot for $75, got $50 in money, the balance in goods. Our land payment is due January 1st, the amount $100. Don't know where the other $50 is to come from. Got a cowhide and half a side

of sole leather for our boots and shoes, half pound of tea, two pounds of loaf sugar and a fine tooth comb. It took the rest to pay the account. Dec. 1 - Isaac went through to Laona with cart and oxen to get the shoemaker, Mr. Seymour. Had good luck to get him, bench, lasts and all. This is the fourth time we have been for him. Dec. 13 - Took Mr. Seymour home and brought Miss Gibbs, the tailoress, to make up the fulled cloth we got home from the drapers in Jamestown. Dec. 20 - Commenced spinning flax. Want to make fifty yards of linen for sheets, bags and towels. Dec. 28 - Got a letter from Aunt Davis through the post office, postage two shillings. Most of our letters are sent by emigrants, postage is so high. January 1 - We sold our cow, a steer, and some ox yokes, that Isaac had made for some newcomers, and got together the $100 to make our payment on the land".

The lot of the pioneer women and her small family was often harsher than that of her menfolk. Church records and pioneer cemeteries attest to the deaths of young children and of young women in childbirth or shortly thereafter. The newspapers carried many advertisements for patent medicines proclaiming cures for consumption, diphtheria, diarrhea, croup, fevers of various kinds, cholera and smallpox. These and other afflictions took a heavy toll of children under ten.[29]

The death of so many of the children before the age of ten and high death rate of young women in their twenties, well past the middle of the nineteenth century, gives a vivid picture of the mental and emotional anguish that confronted our forefathers. By 1914, the rate whilst still high was down to roughly one-seventh in the matter of children. Mr. and Mrs. William Risley lost three of their five children during their infancy, as did his nephew, Mr. Hanson Risley and his wife, Harriet.[30] During the years 1835-43, Mr. Jonathan Sprague lost two wives and six members of his family. Some of the family died from the great scourge of the era, tuberculosis.[31]

The prevalence of disease led to many suggested cures for the various complaints, and advertisements were carried for them in the Fredonia Censor. The following quotation sounds like an answer to a complaint and is contained in the issue of the Fredonia Censor on December 1, 1846. "We wish it distinctly understood that the various medicines which are advertised in our columns are inserted without any recommendation of ours. We can vouch for the efficiency or virtue of none of them. If any individual considers their appearance in our sheet in any shape equivalent to an endorsement from us; we are sorry for the mistake he makes. We have no faith in nostrums of any sort; and since some persons have been led to imagine our countenance virtually given to some patent preparations herein advertised, we take the opportunity to make a disclaim of general and entire application". A very small amount of imagination would tell us what would be Mr. McKinstry's reactions to modern advertising, including the singing commercials.

Mr. Meade Minnigerode in his book The Fabulous Forties, 1840-1850, deals with this same subject from pages 99 to 104. He quotes on page 101 an editorial of the New York Herald in 1848, but notes at the same time the amount of space devoted to advertising in the columns of the same paper to quack medicines. The editorial commented on the prevalent irregular practice of medicine, and remarked that Dr. Brandreth of Brandreth's pills, was living in a "palace" at Sing Sing. The parishioners at Trinity read the advertisements in the Fredonia Censor and no doubt used some of the remedies suggested.

Many of the first settlers reached the county with little or no money. They bought their farms on time and due to the lack of ready cash were unable to complete their

payments for years. No figures exist to tell us how many of the first settlers gave up their farms and moved elsewhere.[32] Dissatisfaction arose amongst the early settlers against the absentee landowners and their lack of interest in providing improvements for the area and for their proposed land policies. In 1835, the Holland Land Company contracted their unsold lands; and lands on which payments were owing to Trumbull Carey and George W. Lay of Batavia.[33] Rumors spread that the settlers who had not paid would be asked to pay a certain sum per acre in addition to the original purchase. This provision called the "Genesee Land Tariff"[34] seemed unfair to the men who had labored for years to improve the property. Many faced financial ruin. Committees were appointed and men spoke at the various meetings held in the county. Some of these men such as General Leverett Barker, who built the house now known as the Darwin R. Barker Library, Mr. Elial Foote and General Elijah Risley took an active part in the discussions. These men were level headed and well balanced individuals. A committee conferred with the agents of the proprietors, but could not ascertain the intention of the company. A meeting was held at Mayville January 8, 1836. General Leverett Barker was chosen president and John A. Edison, secretary of the meeting. Speeches were made by James Mullett and Elial Foote. Another committee interviewed Mr. Peacock, but received a cold reception. Other meetings were held in the Townships. On February 7, 1836, a group of settlers took matters into their own hands. They assembled at Hartfield, chose as their leader an old settler, Nathan Cheney. They marched on Mayville, broke into the land office, carried off papers and records, built a fire and burned them.[35] Mr. William H. Seward, later Governor of New York State and Secretary of State in Lincoln's cabinets, became an agent for the Company and opened an office at Westfield and settled affairs peacefully.[36]

Some of the early members at Trinity Church had served in the American Revolution. They, their descendants and contemporaries from Europe were heirs of this struggle. Dr. Arthur M. Lower, an eminent Canadian historian, stated that the "Revolution did what revolutions always do, unloosed new springs of energy, opened new horizons, changed the direction of the stream of history. It gave them shining new gospels, which fitted their circumstance and have been their chart and compass ever since. It gave them the necessary enemy. It gave them pride of equality with the former Mother Country, whose measure they had so decisively taken. It changed them from adolescents to men".[37]

Miss Isabelle White placed a plaque on the walls of the Darwin R. Barker Library listing the names of sixteen revolutionary soldiers. Four of these, Joseph Rood, Jeremiah Rood, Elijah Risley, Sr. and Nathaniel Hemstead were members, or their families attended Trinity.

Mr. Oscar W. Johnson, one of the great orators in the history of Fredonia, noted "that the spirit of independence and liberty entered into the development of every life. -- The sacrifices of the Revolution were fresh in the memories of the people. Some of its actors were in every neighborhood object - lessons in patriotism".[38] The Rev. Lucius Smith, rector at Trinity in 1834, a veteran of the revolution, must have kept this spirit alive in his congregation.

This thesis was exemplified not only in the parishioners and townspeople, but in many of the clergy. The Rev. David Brown said that he did not wish to build on another's foundation,[39] and the Rev. John J. Landers, an Irishman by birth and training, said in a Thanksgiving sermon that "the Lord has a great mission for the United States of America". The reporter described the sermon as "the best Thanksgiving sermon we

have heard in many years".[40] The new springs of energy were reflected in the establishmeat of stores, schools, agricultural fairs, insurance and telegraph companies, the seed business, carriage factories and changes in agriculture, etc.[41]

Another characteristic of the American people was noted in the Fredonia Censor on August 12, 1845, in an article on the "Restless Disposition of the American People". Some of the early settlers sold their farms and moved to other areas to start again. Mr. Watts Wilson, the founder of Trinity Church, came to Fredonia in the fall of 1821 with his wife and five children and was to move to Illinois with some members of his family in 1856.[42] This was true of many families at Trinity and in the village. The writer knows of only two local families at Trinity, Mr. Robert Lovelee, who is a descendant of one of the early members, Mr. and Mrs. Ebenezer Lester, and Dr. Dana Wheelock to Mrs. Anne Durlin.

One might say that Fredonia's greatest export has been its families and its children who entered various walks of life in the United States and abroad. Movement is still a characteristic of the American people. We have had immigratiou, a movement from the rural areas to the cities, of Negroes from the south to the north and the west, of industry from the north to the south or west, etc. There is no doubt that the various types of movements plus the rapid technological advances are creating problems. It is difficult to work out satisfactory answers to many of the problems with the maximum of good will from all concerned. I am one of the people who feels that there are long range problems in our living conditions, many of which are not yet obvious to us, but which will effect our grandchildren.

Two railroads were chartered by the New York Legislature in 1832, the Buffalo and Erie Railroad and the New York and Erie Railroad Company.[43] The former railway enterprise failed because it did not meet the conditions of the charter. One of the early results of the charters was to increase land speculation along the proposed routes and this was very noticeable in the Dunkirk-Fredonia area. A dispute arose in the area regarding the port to be chosen for the proposed railway. A company was formed at Fredonia, and grandiose plans were made for a harbor at Van Buren Bay. Docks and warehouses were built at the Bay and ships called at the port. Streets were laid out, a store, a hotel and a number of houses were built. A newspaper called the Van Buren Times, had a short but lively existence there.[44] The Fredonia Censor and the Dunkirk Beacon engaged in an acrimonious and to the modern reader, a laughable duel as to the proposed terminus and harbor facilities. The land speculation drove up the value of the original shares from $100 to $3,000 per share before the bubble burst in 1837.[45] Many of the speculators were from New York City and some of these suffered losses in a fire so the shareholders of the New York and Erie Railroad were forced to reorganize. The City of Van Buren disappeared and the Dunkirk-Fredonia area was hurt for a decade. The Fredonia and Van Buren Railroad Company was formed May 21, 1836, but this project was later abandoned.[46]

The New York Central was reorganized, refinanced and received aid from the New York Legislature and continued to build toward Lake Erie. A new line, the Buffalo and State Line Railroad was formed June 6, 1849. This line was supposed to pass through Fredonia and considerable construction was carried on south and east of Fredonia.[47] The directors changed their plans and changed the route missing Fredonia, whose citizens had helped to organize the road, subscribing $23,000 toward the project.[48] The editor of the Censor in an editorial in the issue of May 20, 1851, entitled the Die is Cast accused the directors of a breach of faith. The Fredonia Censor did note the progress of the New York and Erie Railroad and the celebration at Dunkirk which took place on May 15, 1851.[49] The railroads were to further the

growth of Dunkirk and to help the farming community in the county.

Many of the citizens of Fredonia and of Trinity Church were civic minded. Mr. Joseph Rood expressed the general attitude to the editor of the Fredonia Censor, Mr. H. C. Frisbee, when he called to pick up his paper in 1836. When Mr. Frisbee complimented him on his appearance, Mr. Rood replied, "I am in my 87th year and I have never failed in depositing my vote in any election".[50]

The anti-masonic strife was felt in the village and may have divided families. Dr. Squire White was elected to the assembly on this ticket in 1831.[51] There were many in the village and locality who had been members of the order. Judge Houghton, Jonathan Sprague, General Leverett Barker, General Elijah Risley, Benjamin Douglass, etc. Mr. H. C. Frisbee, the editor of the Censor, was not unduly impressed by the critics of the order over the Morgan Affair.[52] The Masonic Lodge in Fredonia expressed its feelings in the issue of the Fredonia Censor of March 14, 1827, with a communication signed by Philo Orton and M. D. Harmon, Sec'y.

Members of the parish varied in their political views, some like the Risleys were Whigs and then Republicans. Judge Jacob Houghton and A. C. Cushing were Democrats. The writer could find no evidence that differences in political views were allowed to divide the church. Many of the early parishioners served as supervisors, and Trinity had a member of Congress, General Elijah Risley, 1848-50, and a State Senator, Daniel W. Douglass in 1851. Mr. Jonathan Sprague was the second sheriff of the county. The list of judges who belonged or their families attended Trinity is a lengthy one; Jacob Houghton, James Mullett, B. F. Greene, Thomas Grosvenor, Thomas Warren, John S. Lambert, George Barker, and W. B. Hooker. The last member of Trinity to serve in the Legislature was Mr. Bruce Manley.

The early settlers were interested in cultural activities. This interest was reflected not only in the establishment of elementary schools, but in the founding of the Fredonia Academy which was incorporated in 1824, and opened for students in 1826. Mr. Oscar W. Johnson describes the founding of the academy and the giving of money, material, labor, etc. toward its building. Its alumni of between 10 and 11,000 came from almost every state in the Union and from Canada and exerted a marked influence on the history of many parts of the United States. The Fredonia Censor was to tell of the teachers, the examinations, student activities during the life of the academy and of the reunion in March, 1867.[53]

Mr. Willard McKinstry, the editor of the Fredonia Censor, was to be one of the main leaders in securing a Normal School for Fredonia and continued to note its activities.

The editor noted on June 5, 1867, that the academy was being fitted up so that the Normal School can be opened this fall. Fredonia bonded itself for $100,000 toward the cost of the new building, the cornerstone being laid in 1867.[54] The burning of the old Normal building, the erection of a new one, the transfer of the campus to a new location, the changes from a Normal School to a Liberal Arts College, and the new buildings, etc. are a story in itself. Suffice it to say that the growth of the college will influence Fredonia more and more as the years pass.

A reader of the Fredonia Censor will be amazed at the number of lectures and concerts held in the village, of the portraits being painted, particularly by Alvah Bradish, the son-in-law of Judge Jacob Houghton.

Many other things could be noted in an introduction such as village government, the village park, temperance societies, the various clubs, etc. The village prided itself on having the first gas well, the first Grange in 1867 and the first Women's

Christian Temperance Union. The editors of the Censor, particularly in the nineteenth century, were continually telling of the beauty of the village. It was called by Mr. Louis McKinstry the Gem Village in 1901.[55] This was but one of a number of articles with the same theme.[56]

The first post office was named Canadawa, or Canadaway, and was located a few miles from the present village in 1806.[57] The village received its name in 1817, and various explanations are given for the name.[58] The name was changed from Canadawa to Fredonia in 1816. This name was suggested by Asa French, a blacksmith in the village. Mrs. Alvah Bradish, in a letter to the Censor, noted "that her father, Judge Houghton, and Capt. Sprague wished the old name, Canadawa, retained and that the Capt. was quite indignant because it was changed, and particularly because such a fanciful high sounding name was decided upon".[59]

Sometimes we overstress the privations and difficulties of the first settlers. There were compensations as more acres were cleared, more stock added and better buildings erected. The settlers felt themselves nearer to the day when they would be clear of debt and independent. The first settlers helped one another and met some of their recreational needs through bees of various kinds. Books were passed from household to household. Joy could be found in watching nature in all her activities. A small boy could dream dreams of what he would like to do, for example, be a coach driver. Mr. Louis McKinstry gives a vivid picture of the stage coaches. "Some half dozen four-horse stage coaches went east and west every day carrying passengers between Cleveland and Buffalo. I lived on the west hill and after the coach passed our house from the west and the driver had blown a long blast on his horn, then touched up the leading pair of horses with his long whip, and the brake partly set, ran the horses downhill gaining momentum to dash up in front of the Johnson House in a graceful curve".[60]

On every side before 1860 there was evidence of creative activity. The farmer was extending his acreage, growing better crops and changing his methods. The mechanic was busy turning out better wagons, inventing mowers, washing machines, ploughs, telegraph, etc. This creative activity brought satisfaction and happiness. The Fredonia Censor in its issue of October 3, 1860, tells of some things shown at the second Fair of the Farmers and Mechanics Union: O. B. Bissell, buggies; plows, E. A. Lester; F. A. Redington, Empire Dairyman. These were being made in Fredonia. Other business people, either in Fredonia or nearby, were displaying mowing machines, washing machines, etc.

CHAPTER III

THE ORGANIZATION OF TRINITY AND SOME OF THE EARLY FAMILIES

The first settlers were not left without spiritual ministrations. The best known of the early clergy were the Rev. John Spencer[1] and the Rev. Joy Handy.[2] Mr. Spencer, a missionary of the Connecticut Congregational Society, settled in Sheridan in 1807, and Mr. Joy Handy, an ordained minister of the Baptist missionary denomination, was sent to the Holland purchase by the Baptist Missionary Society of Connecticut. He settled at the mouth of the Canadaway Creek. These two men and others of the various denominations who followed them, walked or rode from place to place. They preached in the open air, log houses or barns, baptizing adults and children, solemnizing marriages, visiting the sick and burying the dead. They and their successors organized congregations, built churches and were spearheads in many of the social movements, such as education, peace, temperance, abolition, etc. They sounded a spiritual note that found a lodging place in the hearts and minds of many in a day when it would have been so easy to forget higher things.

Judge E. T. Foote, one of the early historians of the county in the issue of the Fredonia Censor for October 26, 1870, stated that "In looking over the old town records of Pomfret for pioneer history, I was reminded of the religious character and staid habits of the worthy settlers of the town. The first Town Meeting was opened with prayer, a custom of New England towns at that period, by the Rev. John Spencer; a pioneer missionary of the Holland Land purchase".

The Baptists and the Episcopalians have reason to be proud of the part played by the laity in the organization of their congregations. The story of the Baptist Church has been told on a number of occasions. Unfortunately, the Episcopalians of Fredonia have missed the publicizing of a very interesting story of the early efforts of their laity and one, that has much or more meaning today than it had in 1822. These efforts are centered around two men, Mr. Jacob Houghton and Mr. Watts Wilson. Mr. Houghton came to Fredonia in 1811 and built a house near the top of West Hill.[3] Finding no Episcopal Church in Fredonia, Mr. Houghton took an active part in the affairs of the Presbyterians, reading sermons in their meetings when they had no ministers and often entertaining their travelling preachers. They had attended an Episcopal Church in Troy, New York. Mr. Houghton valued religious institutions as essential to the good order of society. Had there been a parish in Fredonia, he would have promoted its interests, but being none, he fell in with the Presbyterians.[4]

A very different type of man came to Pomfret in the fall of 1821. When Mr. Watts Wilson moved from Johnstown, Montgomery County, to Pomfret, his rector was the Rev. Pierre Proal, later rector at Utica, and one of the important figures in the formation of the first Diocese of Western New York.[5] When Mr. Wilson arrived in Buffalo, he called upon the Rev. Deodatus Babcock, the missionary at that place, and obtained a promise from him to visit Fredonia in the ensuing spring. He bought a farm about four miles from the village, Lot 28, Township 5, Range 12 of the Town of Pomfret.[6] The Rev. Thomas Tyler noted "that it was on the summit of the ridge nearly four miles from Fredonia, a poor log house sheltered his family around which there was a small clearing, but a thick wood covered the rest of his hilly and rocky farm".

Mr. Tyler suggests that the distance from the village and the nature of the farm curtailed his later usefulness. The choice of the farm was probably dictated by two factors, the lack of ready cash and the need to find shelter for his wife and five children. The difficulty of providing for the daily necessities of his family and of his own hard labor in clearing more land, and as spring opened, of putting in some seed, did not prevent him from making inquiries for members of his faith. The search was not rewarded with much numerical success. He did find Mr. Leverett Todd, Mr. Bartholomew, Mr. Joseph Rood, Mr. Israel Smith of Laona, and Mr. Houghton. Others must have been contacted, but these were the only Episcopalians.

On Saturday, July 7, 1822, Mr. Babcock arrived in the village to keep the promise made to Mr. Wilson. By a singular coincidence, the Rev. Beajamin Dorr of Lansingburgh arrived in the village on a return visit to the west. Notice of the service was widely circulated and curiosity brought together two crowded congregations. The services were held in the school house which had just been erected beyond Mr. Houghton's home on West Hill. Both of the clergy preached and Mr. Babcock baptized Lydia, Sarah and Alexander, children of Judge and Mrs. Jacob Houghton, and Calvin, the son of Mr. and Mrs. Watts Wilson. In the journal of the New York Convention for that year is Mr. Babcock's report of that service. He stated that "On Sunday the seventh of July, assisted by the Rev. Mr. Dorr of Lansingburgh, I celebrated the service of the church in the village of Fredonia, Chautauque County. I was very surprised to find, in a part of a county, where an Episcopal clergyman had never before officiated, so many anxious for the stated services of the church. Many who had never before witnessed them expressed their admiration of their order and solemnity. At the earnest request of many respectable citizens and members of the church, arrangements were immediately made for the organization of a church, which I have been informed took place on the first of August last. I need not say that a missionary is here much wanted and great benefit might be expected from his labor".[7] To some this was a renewal of public worship after months and even years of interruption. One aged communicant, by the name of Michael Hinman, brought to the service with him an old English prayer book. He had not been to a church service for forty years. He was to be elected the first senior warden of Trinity for a short period.

Previous commitments in the Buffalo area and the difficulties of travel between Buffalo and Fredonia may have prevented the Rev. Deodatus Babcock from following up his initial endeavor. But the work did not stop. Lay reading was conducted in the school house with Mr. Watts Wilson reading the prayers and Mr. Jacob Houghton reading the sermons of Tillerson, Paley and Blair.

The preliminary notices by statute having been given, a meeting was held in the old school house west of the creek in the Village of Fredonia on August 1, 1822. The meeting was presided over by General Elijah Risley and prayer was offered by Elder Bailey. Those present at the meeting elected Michael Hinman and Watts Wilson as church wardens and Jonathan Sprague, Abiram Orton, Joseph Rood, Abraham Van Santwood, Beajamin Douglass, Nathan Hemstead, John Crane and Joseph G. Hermance as vestrymen. The new society was given the name of "The Rector, Church wardens and Vestrymen of Trinity Church of Fredonia". The name Trinity was suggested by Mr. Watts Wilson.

The letter for the incorporation of the parish was signed and sealed in the presence of Watts Wilson, Sala Todd, Elijah Risley, Philip Fellows and Jacob Houghton. The certificate was duly acknowledged on the first of August, 1822, before John Crane, Esquire. The Certificate of Incorporation was recorded in the clerk's office of

Chautauque County and the clerk's fee of seventy-five cents was paid by Jacob Houghton. He also paid one dollar to the county clerk for an exemplified copy to send to the Bishop, the Rt. Rev. John Hobart.[8]

The laity had played an important part in the organization of Trinity. Mr. Watts Wilson had invited the first Episcopal clergyman to the area and sought out those of the faith in the area, read the prayers at the lay services, gave Mr. Jonathan Sprague a prayer book and other books and so intrigued him that he joined the parish and gave to the work his whole hearted devotion. Mr. Watts Wilson, the dedicated layman, was to continue his nurture of the congregation until his departure for Illinois in September, 1856. For all of these years, except two, he was junior warden of the parish. Mr. Jacob Houghton was to be the first vestry clerk and members of his family were to be faithful members of the parish.

Trinity Church was received into union with the Protestant Episcopal Church on October 15, 1822, at the convention held in Utica.[9] The parish of Fredonia seems to have been fourth, in point of time, organized in what is now the Diocese of Western New York. It was preceded by St. James', Batavia, in 1815; St. Paul's, Buffalo, 1817; and St. Mark's, LeRoy, 1817.[10] Services had been held in various other centers such as Black Rock, Lockport, Williamsville, etc. but the present parishes in the above areas came into existence at later dates. Trinity was also the fourth religious group organized in Fredonia and Pomfret. The Baptist Church was organized in Fredonia in 1808;[11] the Presbyterian Church was organized in 1810;[12] and the Methodist Episcopal in 1811.[13] Trinity was also the first Episcopal Church in Chautauqua County though to St. Paul's, Mayville, belongs the honor of erecting the first church, the cornerstone being laid in 1826 and consecrated two years later by the Rt. Rev. John Hobart.[14]

The vestry at Trinity Church at its meeting of September 5, 1822, extended a call to the Rev. Alanson Welton. He was then residing at Detroit where he seems to have met General Risley, and this meeting led to his call to become rector at Trinity. Some idea of his numerous activities was given by the first official historian of the Diocese of Western New York, Mr. Charles Wells Hayes.[15] The vestry offered to raise two hundred dollars for Mr. Welton's support and pay for his fuel. The same body had reached an agreement with the trustees of the school district for an additional two hundred dollars if Mr. Welton would consent to be the teacher at the school. Judge Jacob Houghton, in his letter to Mr. Welton, mentions the price of the chief articles of necessity, pork $3 a cwt., wheat 50¢ per bu., labor 3/ or 4/ per day and house rent very low. Judge Houghton's letter containing the call took nineteen days to reach Detroit. His letter was answered by Mrs. Welton who stated that her husband was sick with the fever but he proposed should it please God to restore his health, to leave for Fredonia on the first of November. However, this was not to be since his death occurred a few days after Mrs. Welton had sent the letter.[16]

Judge Houghton then wrote to Bishop Hobart asking for his advice and aid. He noted in his letter that the number of Episcopalians in the area was small and that many of the people were poor. Bishop Hobart in response sent the Rev. David Brown, then rector of St. James', Hyde Park, to Fredonia. Mr. Brown brought with him a letter dated at Albany, October 21, 1822. In the letter the Bishop expressed his gratification for Mr. Houghton's various communications relative to the church at Fredonia. He stated that an attack of bilious fever had prevented him from answering the letters at an earlier date, and also from a visit to Fredonia. The Bishop noted that the Rev. David Brown was a respectable and worthy clergyman and was qualified to teach school. Mr. Brown was in Fredonia in November, 1822, since he sent a

letter from Buffalo to Judge Houghton dated Nov. 22nd. In this letter, he noted his "tedious, almost terrible passage" through the renowned Cattaraugus Swamp and that he might make choice of several parishes but he had decided to come to an untried region where he could build, not on another's foundation. Several letters passed between the Rev. David Brown and the parish before his second visit to the village in the spring of 1823. He arrived in Fredonia in August or September, 1823, and started on his missionary labors.[17]

The Rev. David Brown, the first rector of Trinity, was born at Hopkintown, R. I., October 3, 1786. In 1807, he began to study law and abandoned it to study theology in New York City. He was ordained deacon on October 23, 1817, by Bishop Hobart and to the priesthood one year later. His first charge was St. James', Hyde Park, New York. The Rev. Thomas Tyler in his short history of the parish wrote "He was a young man of more than ordinary ability, of fine appearance and address, popular in manner, warm and earnest in feeling, but somewhat restless and exceedingly imprudent in pecuniary affairs". The latter two points are brought out in his frequent changes from place to place and his lack of business sense whilst rector at Trinity. Mr. Brown seems to have been popular at Hyde Park since the people there gave him, his wife and family sufficient provisions for a year at Christmas time. He was the rector at Trinity from late 1823 until 1826. Two years later he was principal at a female Academy at Albany and during 1833 and 1834, he was the missionary at Lockport, New York. Upon his departure from the later place, he entered the service of the Domestic and Missionary Society, first at St. Augustine and later at Jacksonville, Florida. In 1844 he was in Florence, Alabama, and four years later he returned to Cold Harbor, New York State. He was instituted rector of St. Andrew's Church, Lambertville, New Jersey, where he served until his retirement in 1867. He was then eighty-one years of age and had been fifty years in the ministry. He continued to live at Lambertville until his death in 1875. The closing lines of his obituary in the "Churchman" notes "that Mr. Brown possessed a mind of more than ordinary power and clearness and was gifted with unusual retentive memory".[18] He lost his first wife whilst he was at Lockport,[19] and remarried whilst he was at St. Augustine.[20] The writer of the obituary of his son, W. D. C. Brown, mentioned that his father had been offered the nomination of Bishop of Florida, but had refused the nomination.[21] Mr. Hanson A. Risley in a letter to the Fredonia Censor tells of the Rev. David Brown and his wife stating that "He was a fine scholar, a polished gentleman, an eloquent preacher. It is more than sixty years, but I remember distinctly his impressive reading of the beautiful church service and eloquent sermons. His wife was a woman of commanding presence, eloquent manner and full of grace".[22]

Now let us look at some of the early members of the church. Mention has been made of Mr. Watts Wilson and his place in the organization of Trinity Church and his nurture of the church as junior warden until his removal to Illinois. No mention was made in the records of his destination in Illinois nor did the writer find any mention of his death in the Fredonia Censor, and but little of his activities after 1856. A number of children, probably seven, were baptized after his arrival at Fredonia. Some members of the family were baptized, confirmed and married at Trinity. Most of the family seem to have moved to Illinois but one son, Joseph, remained in the area with his family and were faithful members of the church. Joseph died on April 21, 1900.[23] The Parish Register reveals that Mr. and Mrs. Wilson suffered sorrow in the death of their daughter, Olive, Mrs. Morris Cook, in 1849, and a daughter-in-law, Alice, the first wife of Mr. Joseph Wilson, in 1853. Both of these women were in their twenties.

The activities of some members of the family are noted in the Minutes of the Vestry prior to their removal from the parish.

We know very little of Michael Hinman, the first senior warden, save that he was related to Judge Philo Orton and probably came to the area from Utica. A notice of the death of Mrs. Sarah Hinman in her seventy-third year of age appeared in the New York Censor and Utica papers were requested to copy the notice.[24]

Mr. Jacob Houghton was vestry clerk from the organization of the parish until his resignation on February 2, 1835. His letters to Bishop Hobart were very helpful in provoking the Bishop's interest in Trinity during its formative years. He was a native of Worcester County, Massachusetts. Later he removed to Troy, New York, then in charge of Rev. Dr. Butler, by whom their eldest children were baptized. Mr. Houghton was an influential figure in the civic life of Fredonia and Chautauque County, being appointed Judge of the Court of Common Pleas in 1812. He came to Canadaway in 1811. Miss Nabby Brigham, later Mrs. Elijah Risley, Jr., gives a graphic account of their arrival at her father's house on their trip to Fredonia. Mr. Jacob Houghton, his wife and three children arrived in the midst of a snowstorm. He was driving a yoke of oxen attached to a sled when he arrived at the Brigham house. He asked if they could come in and warm themselves. Miss Brigham mentions that they had travelled that day from Cattaraugus Creek over the ice on Lake Erie and that the youngest child, Richard, was a mere babe, and that everyone was very cold.[25] Mr. Houghton built a house near the top of West Hill, the first two-story frame house in the village. After many years of activity, he died in August, 1861. The writer of his obituary stated "that old and young, the adult and child will miss our venerable friend, who was in social life remarkable for his genial deportment and kindly humor; and for throwing into old age the unusual freshness and vivacity of youth itself".[26] His wife, Mrs. Lydia Douglass Houghton, remained a faithful member at Trinity. The edition of the Censor noted the celebration of her ninetieth birthday in December, 1870, and summed up her character in the closing words of his article as follows, "Mrs. Houghton still exhibits the same cheerful, christian spirit that has always sustained her through every affliction and hardship. Such a temper is a richer blessing to the possessor and her family than any inheritance of earthly wealth than can be devised".[27] She was to live two years longer.

Their child, Douglass Houghton, 1809-45, practiced medicine in Detroit from 1832 to 1836 and was appointed State Geologist in 1838 and elected mayor of Detroit in his absence in 1841. He lost his life on Lake Superior the thirteenth of October, 1845. His work did open the copper fields of northern Michigan, and his influence was felt in University circles in that state.[28]

The youngest son of Judge and Mrs. Jacob Houghton was named Jacob. He was born in Fredonia, May 28, 1827, and went to Detroit in 1842. He was a civil engineer and participated in surveys for the Michigan Central and other railways and in the erection of the old water works in Detroit.[29]

The careers of Alured and Richard Henry reveal the movement of young people from Fredonia and their contributions and their passing in their early twenties.[30]

Alexander, the only son who remained at Fredonia, was drowned in the Canadaway Creek December 22, 1905, and was buried on December 26th.[31]

A daughter, Lydia, according to the Parish Register, married Mr. Alvah Bradish on September 25, 1839. The family maintained a home in Fredonia and spent part of each year in the village. Mr. Bradish was a teacher and a portrait painter. The Fredonia Censor notes his activities on many occasions. In September, 1853, he held

a showing of his pictures in Fredonia.[32] At a later date mention was made of his paintings of local citizens, Mrs. J. Humason, a daughter of Jonathan Sprague, and Hon. George Barker. Mrs. Kate Martin, 18 White Street, Fredonia, has two paintings of her grandparents, Mr. and Mrs. Roselle Greene, by Mr. Alvah Bradish. Some of the paintings hanging in the Darwin Barker Library must be the work of Mr. Bradish. Mr. Bradish lived to a ripe old age of ninety four, dying in Detroit on April 20, 1901, and his interment was taken by Rev. W. H. Morgan in Forest Hill Cemetery.[33] His wife, Mrs. Lydia Douglass Houghton, was born in Fredonia, July 20, 1815. Prior to her death on May 6, 1902, she was the oldest living citizen born in Fredonia. She was one of nine children all of whom were noted "for their scholarly attainments".[34]

The name of the family is perpetuated in the Houghton Park on the top of West Hill, and an urn was dedicated to their memory on July 27, 1963.[35]

A daughter of Mr. and Mrs. Bradish, Mary, was organist at Trinity in 1872 and when she was engaged in the same capacity by St. Luke's Church, Buffalo, the editor of the Fredonia Censor commented as follows; "What Buffalo will want next out of Trinity church we cannot say, but it would be well for the soprano and the sexton to be in readiness".[36] The editor must have felt that Buffalo was raiding the parish since the rector, the Rev. Charles Arey, had resigned at Easter to take charge of St. John's in Buffalo.

The Rev. Thomas P. Tyler noted "that amongst those who attended the lay services from mere curiosity was Capt. Jonathan Sprague, sometime sheriff of the county. He was a Rhode Island man and had accumulated some property and had gained his title as master of a West Indian trading vessel. He kept a tavern on his farm three miles west of the village. He was a man of very marked character "a man of large perceptive powers, delighting in minute investigations, a laborious collector and tenacious retainer of dates, names and facts - firm even to obstinancy in adhering to his opinions which often deserved to be called prejudices." At this time he was avowedly an infidel with the reputation of being penurious -- but yet most scrupulous and honest in all his dealings. Seeing his attention attracted by the services, Mr. Watts Wilson gave him a Prayer Book. The Captain immediately entered upon an examination of it which led him to a course of reading in Ecclesiastical History and evidences of christianity. He soon became deeply interested and thoroughly convicted - a devoted christian and an uncompromising churchman. Mr. Willard McKinstry, editor of the Fredonia Censor, noted that Capt. Sprague was a devoted Episcopalian and the greatest benefactor of Trinity Church prior to his death in 1857. He was a strong character, born the day the Declaration of Independence was signed and hated the British for their oppressive practices on the ocean. No doubt he had suffered from some British impositions. His favorite proposition was that a canal should be cut across the Isthmus of Panama which he believed would turn the Gulf Stream through into the Pacific.[37] He was a member of the first vestry, treasurer of the church in 1823 and 1824, and was the senior warden for over thirty years prior to his death in 1857.

Jonathan Sprague backed his convictions with his givings. Prior to the arrival of the Rev. David Brown, his name was on the list for $40.00, a heavy contribution for the period. His givings were usually above this figure in succeeding years. He was a member of the building committee for the erection of the church edifice in 1834-35, and for the purchase of the rectory in 1845. At a meeting of the vestry on the 18th of April, 1846, the following resolution was passed, "Whereas our parish is deeply indebted to Capt. Jonathan Sprague for his liberality in times past, having contributed $2,000.00 toward the expenses of building of the church, having subsequently given up his claim to

a large part of the slips, that they might be rented for the benefit of the parish, and having now given $400.00 toward the purchase of the parsonage; therefore resolved that the clerk be directed to place this preamble and resolution upon the records of the parish. The substance of this resolution was forwarded to the Diocesan authorities and became part of the Diocesan records.[38]

In his will made a few weeks before his death, he left to his son, Philander, thirty acres of land, generally known as the Ashley Wilson farm in Pomfret, on the condition that he should pay annually during his natural life the Monday after Easter the sum of $25.00 and all my right, title and interest in Trinity Church, and also the piece of land which I own in the rear of the church edifice with the house standing thereon and now occupied by the sexton of the said church and the income to be derived therefrom to be applied toward the support of the rector.[39]

In 1866, Mr. Philander Sprague offered to pay the vestry two hundred and sixty-one dollars in place of the annual payment. The vestry accepted his offer and said the same would be invested as a permanent endowment.[40] I will leave it to the mathematician the amount of interest this sum has brought to Trinity since that period.

The tablet erected to the memory of Jonathan Sprague, now in the basement or undercroft of the church, states "He was the greatest benefactor of Trinity". The obituary in the Fredonia Censor closes with these words "We can truly say a good man has gone out from amoag us".[41] Members of his family remembered him for years. The memorial tablet hanging in 1907 in the main body of the church was adorned with a wreath of greens and flowers by his granddaughter, Mrs. Susan Thayer, of Ranier, Oregon.[42]

Mr. Sprague was interested in the church on a Diocesan basis being a delegate at numerous conventions. He was present at the primary convention at Trinity Church, Geneva, in November, 1838.[43] This convention marked the birthday of the new Diocese of Western New York, and the delegates elected the first Bishop, the Rt. Rev. William Heathcote DeLancey.[44] The Diocese was a large one,[45] but its formation marked a historic event, the first time a state in the union had been divided and a second Diocese set up in it.

Mr. Sprague was twice married, first to Susan Dewey in 1811. She died in August, 1836, in the 47th year of her life.[46] The Fredonia Censor of March 1st, 1837, reported his marriage to Harriet Dewey, a sister of the first wife. Twelve children were born to Mr. Sprague and his two wives. Only three of these children were to survive their father, Harriet, Mary and Philander.

Philander attended Trinity but was swept into the Presbyterian Church in the revival of 1845. This must have been a trial for his father. Philander disposed of most of his property and moved into Fredonia and then to Red Wing, Wisconsin, where he owned and ran a flouring mill with considerable success. He lost his wife whilst living at Red Wing, and his only child, Martha, Mrs. Joseph Lockey, who was then living at Washington, D. C. She was but 28 years of age.[47] Mr. Sprague remarried and moved to South Deerfield, Mass., in the late eighteen nineties where he died in 1904.[48]

Captain Jonathan Sprague's influence was to pass on to the church through his two surviving daughters, Harriet and Mary. Harriet married George B. Greene (Judge Greene) who died in 1860.[49] Her only daughter, Susan Greene, married Charles Thayer on September 10, 1879.[50] Harriet Greene married James Humason, who died Sept. 15, 1876.[51] Mrs. Humason lived on Central Avenue and was a faithful communicant at Trinity until her death April 27, 1897.[52] Her daughter and her husband and family moved to Ranier, Oregon, and her descendants live in the main on the west coast.

Mary Sprague married the Rev. Edward Welles at Trinity Church on June 25, 1860.[53] He later became Bishop of Wisconsin. She died on October 12, 1874.[54] Her grandson, the Rt. Rev. Edward Randolph Welles, is now Bishop of the Diocese of Western Missouri. The Fredonia Censor noted the marriages and the deaths of members of the Sprague family. Two of Jonathan Sprague's married daughters died in the eighteen forties. Mrs. Ruth Mellen died in Columbus on Sept. 3, 1843. The Fredonia Censor of Sept. 13, 1843, reported that she had left the village with her husband, William P. Mellen, on a trip through the western states in the hope of relieving, to some degree, the tediousness of her disease consumption. Her intention was to return home to die. She possessed a gifted intellect, highly adorned by education. She was aged 28 years, 6 days. Susan Sprague married Mr. E. F. Douglas and died in Sparta, Tenn., in 1848.[55] Jonathan Sprague was a man well acquainted with grief.

The Risley families and their relatives by marriage were to be very influential in the political, business and spiritual life of both Fredonia and Dunkirk. Mr. Elijah Risley, Jr. 1787-1870, generally known as General Risley, presided at the meeting when Trinity parish was organized. The Rev. Thomas P. Tyler states "He seems at this time to have been attracted to the church as a place of repose from the violence of religious excitements in which as a Methodist, with characteristic warmth and energy he had been involved. The reaction from these had, however, unsettled his religious faith and for many years he seems to have been very sceptical". He was interested in community affairs, was the first merchant in Fredonia, a supervisor in Pomfret in 1835, a member of Congress for Chautauque County, 1848-50, a railway director and a member of the vestry on a number of occasions. The firm of E. Risley and Company carried on a store in Fredonia for many years and moved to Dunkirk in the early eighteen fifties and was known as the Risley Brothers with the General's son, Laurens, as the important figure. Their advertisements in the Fredonia Censor after 1852 contained a small whiskey keg with Risley Brothers inscribed on one end of the keg. The General died January 9, 1870,[56] and not as the tablet in the undercroft states, 1869. His wife, Nabby Brigham Risley, was the first school teacher in Fredonia and died December 13, 1877.[57] Mrs. Elijah Risley was a very brilliant woman, an able help mate to her industrious, civic minded husband.

Hanson A. Risley, a son of General and Mrs. Risley, was a well known lawyer and a brilliant speaker. He practiced law in Dunkirk, Fredonia and Colorado Springs. He was elected Clerk of the Assembly at Albany in 1860 and in 1862 was in the Treasury Department at Washington during and after the War Between the States. He was a close friend of William H. Seward, Secretary of State in Lincoln's cabinet and of the President as well.[58] He was influential in the organization of St. John's Episcopal Church in Dunkirk and was its first senior warden.[59] He wrote a number of letters to the Fredonia Censor and some of his speeches were published in the same paper.[60] His first wife, Harriet, was a daughter of Dr. Orris Crosby, one of the early physicians in Fredonia. She died in Washington, D. C., September 29, 1868.[61]

Sophronia, a daughter of General Risley, married Mr. Charles F. Matteson, a lawyer, and for some years a vestryman, clerk of the vestry and Sunday School superintendent at Trinity.

William Risley, 1802-83, a brother of General Risley, was interested in milling, farming, horticulture and insurance. His interest in agriculture was revealed by his activities in agricultural fairs and in horticulture and by his beautiful gardens at his home on Garden (Risley) Street and by his efforts to beautify the park and streets in the village by planting trees. He was a member of the vestry as early as 1835 and was

placed frequently on committees dealing with finance such as the collecting of slip (pew) rents and on various building committees in 1834, 1848-49, and for the building of the Parish House in 1865. He became junior warden on the removal of Watts Wilson to Illinois and senior warden on the death of Capt. Jonathan Sprague in 1857. His daughter, Sarah Crosby, married the Rev. Charles Arey, rector of Westfield, on January 11, 1849, in Trinity Church, Fredonia.[62] His articles in the Fredonia Censor bearing the title "Fredonia, Sixty-four Years Ago" have retained for later citizens many of the details of the early settlement of the village.[63] His daughter, Julia, was married to Mr. E. H. Lord on July 3, 1855.[64] She retained her interest in Fredonia and in the parish and assisted Trinity financially and gave a memorial window. She died June 9, 1915.[65]

Mr. Levi Risley, 1805-1899, was noted for his honesty and his ability in the field of horticulture. He left the village in 1859,[66] and bought a farm at Cedar Rapids, Iowa, which he sold in 1876.[67] He moved to Chicago, but he never lost interest in his birthplace, revisiting it on numerous occasions, in October, 1871, and in March, 1882, and writing the occasional letter to the Fredonia Censor.[68] He was one of the committee to purchase the town clock in 1839. This clock is now on the spire of the Baptist Church. He, with his brother, William, were among the first shareholders and trustees of the Forest Hill Cemetery. William, Elijah, their parents and some of their close relatives are buried in the old cemetery. Levi erected a stone in the old cemetery but is buried in Forest Home, Chicago.[69]

The three brothers were tall and handsome and all were noted as men of high character.[70] They lived in houses of similar architecture on Garden Street. Two of the houses remain, the one owned by Levi burned December, 1878.[71] These houses were built by Mr. John Jones, the architect, and were surrounded by beautiful gardens and were the pride of the citizens of Fredonia. They were pointed out to visitors to the village for many years.[72]

The three brothers started the first seed business in the village in 1833 and for twenty years their names and their seeds and their delivery wagons were known throughout the settled portions of the United States and the neighboring British provinces. The seeds were sent out in wagons in bright colors and labelled in large letters on each side, Risley Brothers, Garden Seeds, Fredonia, N. Y. The wagons had a body shaped like a hearse and took out full loads. At every considerable town, they would leave a box containing an assortment and the next year the storekeeper would pay for what he sold and receive a fresh supply.[73] The Risley Brothers sold the business in 1853 to U. E. Dodge and Company.[74] Others entered the seed business as well, and is maintained in the village until the present day though the seeds are grown in other areas and the methods of packaging, etc. have changed.

Mr. Louis McKinstry tells of his boyhood awe at seeing the three Risley brothers driving in procession every Sunday morning "each in a fine standing top carriage drawn by well groomed horses with silver plated harness".[75]

The Risley families were wealthy as wealth was regarded in 1850, but they lost much of their wealth by investments in real estate and other ventures.

The Risley families particularly those of Elijah, Sr. and Elijah, Jr. were large ones. Some of the daughters married well known lawyers, such as Phillip Fellows whose name is affixed to the Corporation charter; Chauncey Tucker, who was a vestryman in the eighteen thirties, the church treasurer in 1833-34; Thomas Warren, later Judge Warren, Charles F. Matteson and Thomas P. Grosvenor. The families were hospitable and socials were sponsored by Trinity Church or the community at their homes. The editor of the Fredonia Censor was to note in the passing of Mrs. Julia Risley Lord that only one

daughter of the three brothers remains, Mrs. Susan Weare of Los Angeles, California. She was a daughter of Levi Risley.[76]

Another faithful member and vestryman of Trinity Church in its early days was Joseph Rood. He seems to have been highly respected in the community and was a revolutionary veteran. The writer of his obituary noted "that he came from Connecticut and commented on his industrious habits. On his death, the Episcopal Church of which he had long been a communicant is deprived of one of her brightest firmaments - an honest man".[77] The Roods seem to have been an industrious family, and George Rood, who came to Chautauqua as a boy of twelve, built up large farm acreage, served in numerous civic offices and had taken the Fredonia Censor for over seventy years when he died in 1892.[78]

Some members of the early vestries were not listed in the Parish Records as communicants. This was true of Mr. Benjamin Douglass, a merchant in the village. The Rev. Thomas P. Tyler described him as a "sound man who took great interest in parish affairs". This interest was shown by the fact that he was on the committee to select a site for the proposed church building.[79] There were a number of Douglass families in Fredonia and the area. The writer feels that this Benjamin Douglass died in Detroit in 1848.[80]

Another influential figure in the early life of the village and vicinity was Daniel W. Douglass, 1794-1868, a brother-in-law of Judge Houghton. He came to the village with the Houghton family. He entered into a business partnership and advertisements appeared in the New York Censor in the early eighteen twenties under the heading, Todd and Douglass.[81] When Dr. Carlton Todd died in 1829,[82] the business was known as Douglass and Company and was carried on in a three storied brick building on the corner of Center and West Main Street until it was bought and renovated as the Miner Bank by J. H. Miner, the first such institution in Fredonia.[83] He was one of the founders of the Fredonia Academy, and a member of the New York Legislature in 1851. Mr. Douglass was noted for his dry humor when he advised a fellow merchant who was tossing about on his bed and worrying about his debts "to go to sleep and let his creditors do the worrying",[84] and for his enterprise as a merchant.[85] The parish register does not list his confirmation, but the minutes tell of his activities as a vestryman and as a member of the committee for the enlargement of the church in 1848-49. The parish register tells of the death of his wife in July, 1839,[86] and of the confirmation of his daughter, Ann Elizabeth, on July 18, 1849, and of her marriage to Joseph Norton Greene on October 20, 1852. He moved to Houghton, Mich., where his son was the postmaster. Mr. Douglass died May 31, 1868.[87]

Another member of the first vestry was a lawyer named John Crane, 1791-1860, later Judge Crane. He was one of the founders of the Fredonia Academy and for many years was an influential member of the Presbyterian Church.[88]

Considerable detail has been given to some of the early families of Trinity Church. Mention will be made of other families in later chapters.

The following item was taken from the Parish Records regarding the baptism of Joseph Lindsey. He was baptized on February 24, 1876, by the Rev. W. O. Jarvis. The sponsors were William Risley, William Risley Arey and Mrs. Julia Lord. He was described as a colored boy living with Mrs. Lord, his godmother.

CHAPTER IV
PROGRESS AT TRINITY CHURCH 1823 to 1843

According to the minutes of Trinity Church, the Rev. David Brown, late rector of St. James', Hyde Park, became rector of Trinity Church in March, 1823, and presided at the first annual meeting held on April 3rd of the same year.

He presided at a meeting in Mayville when St. Paul's Episcopal Church was organized on Easter Monday, April 14, 1823.[1] Mr. Brown visited and held services in many parts of the county, Mayville, Dunkirk, Westfield, Ripley and Jamestown.

He gathered a small band of worshippers in various places, some of which grew into active congregations. The work at Mayville and Jamestown was taken over by the Rev. Rufus Murray.[2] In 1825, Dunkirk was united with Fredonia as a missionary charge, but what proportions of services were held in Dunkirk or where these were held is not clear.

The people at Fredonia, according to a subscription list, promised to pay the Rev. David Brown a salary of $157. He was expected to teach school as well as carry on his ministerial activities. The largest subscriber was Captain Jonathan Sprague, who promised $40. James Mullett,[3] a lawyer, General Risley and Thomas Warren promised $20 each. Thomas Warren was married to General Risley's sister, Philomena. A letter from Mr. Burton Brockaway of Ripley on December 17, 1822, reported that $60 had been subscribed in that town and Portland and Mayville may have promised something. The Society for the Propagation of the Gospel allowed $125.[4] This writer feels that Mr. Tyler is in error here since the S. P. G. transferred its activities elsewhere after the American Revolution. The money came, I feel, from missionary funds of the Diocese of New York.

The parish received other assistance. Mr. George Tibbets of Troy sent fifty Bibles in October, 1822, and as many Prayer Books. The New York Bible and Church Prayer Book Society, through Thomas N. Stanford, made a gift on December 27th of 30 Prayer Books and some tracts.[5] A present of 100 Prayer Books from the vicinity of Albany with other books from New York was received by the church.

In 1825, a Prayer Book was given by George Morgan, Esquire, and Bishop Hobart presented a Holy Bible to Trinity. The inscription in the Bible reads, "This book is presented to the rector, church wardens and vestrymen at Trinity Church at Fredonia, October 27, 1825, (through Jacob Houghton, their lay delegate) by the Rt. Rev. John Hobart, D. D., Bishop of the Diocese of New York".

Rev. David Brown, Rector

Elisha Hale	Thomas Warren
Watts Wilson	Benjamin Douglass
Joseph Rood	Merit Allen
Jonathan Sprague	Elijah Risley
Jacob Houghton	Samuel Johnson

These books are now in the Historical Room of the Darwin R. Barker Library, Fredonia, New York.

Difficulties and discouragements arose to plague the rector. Prior to Mr. Brown's arrival, and probably growing out of the arrangements made for the Rev. Mr. Welton, a sign was placed over the door of the District School with "Trinity School"

upon it. No record exists of the name of the person responsible for placing the sign, but there is plenty of evidence of the resulting antagonisms. The hard feelings made it impossible for the vestry to arrange with the District School Board to have Mr. Brown act as teacher. As a result, Mr. Brown's salary was cut drastically.

Mr. Jacob Houghton wrote to Mr. T. N. Stanford on December 20, 1823, that the prospects of the church were not so flattering as we had anticipated, and if greater encouragement does not soon offer, it is to be feared that Mr. Brown will not continue with us. He appealed to his city friends for aid and spoke of the opposition of the Presbyterians and Baptists. The Rev. Thomas P. Tyler tells of an elderly deacon who said "that he could not abide the Episcopals with their pisen doctrines". He was answered by Jacob Houghton who remarked "that they might be surprised that a man of his character should venture to speak on a religious question with all his profound respect for the Gospel it was all too true that he was as they all knew, far from being or professing to be a religious man, but he was happy to say that his wife and family were devout Christians, belonging to the Episcopal Church. It was their habit to have family prayers morning and evening and he would reply to the deacon's remarks by saying that very likely at the precise moment he was giving utterance to his reflections, they were kneeling beneath his humble roof and praying in the beautiful language of the church he had so bitterly assailed "that it may please thee to forgive our enemies, persecutors and slanderers and to turn their hearts".[6] No record exists of the deacon's reply.

Religious controversy in this period, as in many other eras, was often more noticeable for its warmth, emotionalism, prejudice and intolerance than for meeting the Master's injunction, "To love one another".

The Rev. David Brown entered into the religious controversy with warmth and gusto. In 1824, he wrote a book some three hundred pages in length under the title, "Calvanism and Christianity Compared or Contrasted".[7] This book was published by Mr. H. C. Frisbee, the editor of the Fredonia Censor, and was the first book published in Chautauque County. The book was advertised in April, 1824. The advertisement noted "that the book contains many excellent passages from Bacon, Southey and several other eminent authors. It contains a view of the peculiarities of Calvanism together with a review in which they are shown to be anti-scriptural. The author hoped that the book may do more good than evil and closed the advertisement with a blessing".[8] To say the least on the subject, Mr. Brown's book didn't tone down or heal the religious differences nor were its effects lasting on Mr. Frisbee. Indeed they seem to have acted in the reverse since he joined the Presbyterian Church in the village within a decade.

In the following year Mr. Brown published his speech of welcome on the occasion of the visit of General LaFayette. This speech was advertised for sale at the Censor Office, at stores in Westfield, Mayville, Jamestown and Sinclairville.[9] The Rev. David Brown's speech was mentioned in General LaFayette's Journal as one of the most eloquent he had ever heard. This address was read when the Daughters of the American Revolution placed a brass marker on the window sill in the General Leverett Barker House, now the Darwin R. Barker Library.[10]

The following two extracts taken from the Rev. David Brown's speech give some idea of his oratorical ability: "We are almost lost in admiration, Sir, as we look forward to the transcendant eminence that you will hereafter occupy in history above all the princes and potentates of the earth, however shining may have been their careers, nay, how great so ever their virtues, for with our own Washington you have shown the

world that 'a man is greater than a monarch'. - - - For almost half a century, Sir, your name associated with all that is amiable in the philanthropist, as well as with all that is chivalrous in the soldier of liberty, has been one of our most favorite "household words'".[11]

The General's visit was one of the high lights in the early history of the village, and he was welcomed at 2 o'clock in the morning with military honors, a display of natural gas lighting, a banquet, an address of welcome, etc.[12]

On the 11th of April, 1826, a subscription was started for the support of the rector for the ensuing year. Capt. Sprague and Mr. Jacob Houghton subscribed $50 each payable in cash, wood and produce and other articles. Mr. Frisbee promised $3.00. He may have been thinking in terms of Mr. Brown's debt to him for the publication of his book or one of his articles. The whole subscription did not reach $170. This amount was not sufficient for the rector to meet the needs of his wife and family. He then attempted to add material to his spiritual husbandry and purchased a small farm mainly on credit. This farm was located about a mile west of the village on the Main Road. His venture into farming did little more than increase his debts. The provision for the rector by Trinity was inadequate. However, the cost of his book and his attempt at amateur farming merely increased his indebtedness. Mr. Walter Smith of Dunkirk, one of the leading merchants of the county was asked to settle his financial affairs. Mr. Smith's activities in Fredonia, Dunkirk and in the area were of great assistance to the citizens during his lifetime.[13] Mr. Brown set down his indebtedness in round numbers at $1,000, upwards to $600 being due to the merchants of this place and to Mr. Frisbee, the residue mainly to Reed of Erie, and Merle of New York. He mentions by way of assets that there is due him from Mayville $150, which he thinks they will never pay, $50 from Westfield, which if the subscription could be found, may possibly be realized. He goes on to mention pictures worth $200, library $1,000 - household furniture, horses, hogs, wagon, sled, harness, etc. etc. and in failure of all of these, my farm. No record exists to tell us how Mr. Smith made out. We do know that Mr. Brown offered his books for sale before his departure from Fredonia. He said that he had several hundred volumes and that he was ready to sell them at reduced prices rather than to be at the trouble of packing and transporting them.[14]

In September, 1826, the Right Rev. John Hobart made his first visitation to the county. He visited Batavia on the 22nd of September, and on Sunday, the 24th, was at Buffalo. He came to Fredonia by a strong stage wagon travelling all of Monday night to reach his destination. He held at Fredonia the first confirmation class in the county's history. The following persons were confirmed, Mr. and Mrs. Jonathan Sprague, Mr. and Mrs. Alvah Elliott, Mrs. Ruth Morgan, Mrs. Abba Hermance, Mrs. Lydia Houghton, Mrs. Eunice Cushing and Miss Sally Douglass. Mr. Jacob Houghton was confirmed at Mayville on the following day.[15]

The Right Rev. John Hobart was consecrated assistant Bishop of the Diocese of New York on May 29, 1811. He breathed new life into the Diocese by his visitations, his interest in education, in missionary work and in the formation of new parishes, etc.[16]

The Rev. Thomas Tyler noted that Mr. Brown had baptized three adults in 1824: "Ruth Morgan, Sally, her daughter, and Noah Emory, her son by a former marriage. The old lady was a regular and devout attendant during the whole of the writer's ministry. She could not read and regularly slept through the service. She was never-the-less one of the best Christians. Sally, now Mrs. Newman, was one of the most intelligent women in the parish".

The Rev. David Brown confined his labors during the year 1826 to Fredonia and

Dunkirk where he felt that he should organize a church. He went on to say that he might find it necessary to leave the county this fall, for want of support having expended nearly the whole amount of my private property in support of my family and the church. He felt that his successor should have the honor of establishing a church at Dunkirk.[17]

On Thursday, the 19th of October, Mr. Brown left the parish. He was careless in keeping a strict record of his clerical acts, but the aggregate in Fredonia seems to have been the baptism of eight adults and twenty-seven children and thirteen confirmed. This does not include any baptisms he may have taken in other parts of the county. He had a Sunday School of fifty-one children. The Parish Register lists 27 communicants.[18] He left a lasting impression on some of his parishioners. On July 13, 1826, he baptized Sally Crosby, the wife of Dr. Orris Crosby, on her deathbed as well as three of her children. Harriet, the eldest child, was to marry Hanson A. Risley in December, 1835,[19] was to be confirmed on July 10, 1843, by the Rt. Rev. W. H. DeLancey.[20] She was described as a woman "possessed of great strength of mind and character - - she was among the first benefactors of St. John's Church, Dunkirk".[21] The Rev. Thomas Tyler said "that Mr. Brown was an able man; a faithful pastor and did much to establish the people in correct church views". In a letter to Judge Houghton dated October 24th, 1826, he stated "just past Rochester on board packet boat Ontario. In comfortable health and circumstances. - Anxious only to have everyone with whom he had any business perfectly satisfied as per all that appears they were".[22]

We have noted previously Mr. Hanson Risley's tribute to the Rev. David Brown.

Two of the Rev. David Brown's children who had lived with their parents in their home on the West Hill, W. D. C. Brown and Mary, were to return to the village. W. D. C. Brown seems to have been working in Fredonia in 1837, returned to work in the Censor Office in 1851, where he worked for about forty years. His daughter, Harriet, was to marry Jesse Putnam, and their children, Howard, William and Mrs. Alice Eddy were to be faithful members of Trinity Church.[23] The Fredonia Censor of December 8, 1909, tells of the death of Miss Mary Brown at Winter Park, Florida. She had been a preceptress of Fredonia Academy, "a talented woman". Judge Silas Weaver said that she "was a lady of much experience, a successful teacher of really most amiable qualities, but a sharp tongue tipped with ever ready sarcasm did not tend to increase her popularity with students who chanced to be made targets of her wit".[24] The Fredonia Censor of February 13, 1861, listed Miss Mary Brown for the Spring Term as a teacher of modern languages and metaphysical sciences.

After the Rev. David Brown's departure, a vacancy of some months ensued. The vestry then made an arrangement with the Rev. Rufus Murray, rector of Mayville, for occasional services. He had charge of the parish during the years 1827, 28 and 29. Some interest was expressed in the building of a church edifice, but this effort was still some years in the future. This interest was probably aroused by a fire which destroyed the schoolhouse in 1827. Fortunately, Mr. Sprague had removed the organ a day or two before the fire. Mr. Murray was engaged to take services every third Sunday during 1828. On the two intervening Sundays, lay services were regularly maintained. In his report to the convention, the Rev. Rufus Murray mentioned that Trinity "had a flourishing Sunday School which in great measure is due to the zeal and exertions of Mr. Porter, the principal". This gentleman is the son of Stephen and Ruth Porter who came from East Hartford in 1811 and settled about two miles west of the village. They were congregationalists, but he had become attached to the service before they came here. Mr. George S. Porter was at this time studying for Holy Orders.[25]

The Right Rev. John Hobart visited the parish on September 3, 1828, and confirmed five persons according to the parish register.[26] On the following day, he consecrated St. Paul's, Mayville, the first Episcopal edifice in the county. This was the last visitation of Bishop Hobart to this section of the state since he died on his way hither at Auburn, September 10, 1830.[27]

Mr. Murray continued to have charge of the parish until the spring of 1830. During the summer, lay services were maintained. The Rev. Rufus Murray was a diligent worker and reported the organization of a church at Westfield on January 20th, 1830.[28]

The Right Rev. Benjamin T. Onderdonk visited this county in August, 1832. On the 24th of August, 1832, he admitted George S. Porter to the diaconate at St. Paul's, Mayville. He was a graduate of General Theological Seminary and was immediately appointed missionary to Fredonia.[29] On the Sunday following, he visited Trinity Parish. Services were held on August 26th in a small Methodist Chapel then standing on Green Street where he ordained Reuben H. Freeman, deacon, baptized four adults and confirmed twelve.[30] One of the interesting names in the list of confirmands was Elijah Risley. The writer feels that this was Elijah Risley, Sr. Other interesting names were Stephen Porter, John Porter, Ira Porter, Ira Hawley Wilson and Elisa Wilson, the two latter being children of Mr. and Mrs. Watts Wilson. On the following day the Bishop embarked at Dunkirk on board a Lake Erie steamboat for Buffalo.[31]

From this time until the first of January, 1834, Mr. Porter was the missionary at Trinity and at Forestville where he established the first church services. He was a man of extraordinary purity, piety and devotion, one who commended the respect of all who knew him. Bishop Hobart esteemed him highly and encouraged his studying for the ministry. His health was feeble. He was timidly and nervously sensitive. The history of his connection with the parish was a painful one. The vestry, at their meeting on July 23, 1832, passed a resolution, "Resolved that the vestry will employ George S. Porter as rector of the said church one half of the time during the ensuing year and that a subscription shall be circulated for his support". He presided at the annual meeting on April 11, 1833, and his salary was set at $100. In the fall of the same year, he attended the Diocesan Convention and obtained a promise of $500 from Trinity Church, New York, to aid in the building of a church at Fredonia. The Rev. Thomas Tyler stated that Mr. Porter "understood the call to be indefinite", and that "a vestry of worldly men mainly were appointed to build the church".[32] They deemed it essential to have a popular preacher to undertake this project, and with a callous disregard for Mr. Porter's feelings, resolved that his time of service had expired and issued a call to the Rev. Lucius Smith of Batavia. The Rev. Rufus Murray and Mr. Porter's friends in New York urged him to resist. Unfortunately, he carried his resistance to the extent of refusing to yield the pulpit to the Rev. Lucius Smith who had come to Fredonia on the invitation of the vestry. Mr. Porter attempted to preach before a large congregation which had assembled to listen to Mr. Smith. He broke down from nervous excitement and left the field in the afternoon to his successor.[33]

Mr. Porter's forgiving nature came to the forefront and he tried to reconcile his friends to the change, attending the services himself and urging others to do so. The parish paid but $30 of the $100 promised, although he had served them faithfully for fifteen months.[34] In his fifteen months at Trinity, Mr. Porter had started work at Forestville, had taken occasional services at Ellicottville, at Lodi (Gowanda) and had secured a promise of help from the vestry of Trinity Church, New York, for a church edifice at Fredonia. He felt that his poor health had hindered his work at Fredonia, but his Sunday School had four teachers and about twenty-five or thirty children. The writer

feels that one of his main difficulties at Fredonia lay in being a native son.

It is difficult to follow Mr. Porter's later career. He was a missionary at St. Mark's, Tioga County, in 1838, and at Niagara Falls and Tonawanda in 1839. Five years later, he was a teacher at a private seminary in Buffalo, a missionary at Granby, Oswego County, in 1851 and at Princeville, Illinois, in 1861.[35] He probably died in 1863 or 1864.

Since its organization in 1822, Trinity had lacked a church building. Services had been held in the log schoolhouse on the West Hill until it was destroyed by fire. It would seem that for some years many of the services were held in the Methodist Chapel on Green Street. At least one item was included in the Fredonia Censor saying that the Rev. Mr. Searle will preach in the Methodist Chapel in the village on Sunday next at the usual hour.[36] We have noted that the service was held by the Rt. Rev. Benjamin Onderdonk in the same building in August, 1832.

Some steps had been taken as early as 1825 to raise money for a church building. Mr. Jacob Houghton was appointed lay delegate to attend the Diocesan Convention which convened in the City of New York on October 18th. He was asked to solicit donations for a church building. In spite of the fact that he had the support of Bishop Hobart, nothing tangible seems to have come of this effort.[37] Matters got underway again in 1828 with the appointment of Jonathan Sprague, Joseph Rood and Merit Allen as a committee to make arrangements to the building of a church if the same be deemed practicable.[38] On the 23rd of April, 1829, Mr. Benjamin Douglass was added to the committee, and at a meeting on July 23, 1832, Benjamin Douglass and Merit Allen were appointed a committee to inquire as to a suitable sight for the church to report thereon to the vestry. At a meeting held in June, 1833, a motion was passed to build a house of brick 32' x 46' as far as the funds now subscribed will go toward the same. The committee appointed to superintend the building of the house was Jonathan Sprague, Daniel W. Douglass and Chauncey Tucker. At a later meeting on November 26, 1833, the building of the church was to be postponed until April next, the committee to collect materials for the building. Nothing is said in the minutes of a subscription list, but some promises must have been made. The Rev. George S. Porter had given the program a needed boost when he awakened the interest of Trinity Vestry, New York, in the enterprise. Their official interest was expressed in a letter from Mr. Brown, Esq., under the date of December 13, 1834, addressed to Mr. Porter. The letter stated "that the vestry of Trinity Church in that city had resolved to pay toward the erection of the church under Mr. Porter's care at Fredonia, five hundred dollars when the church shall be consecrated and a certificate filed that that sum will discharge all the remaining debts of the same".[39] The same vestry meeting sent a letter expressing their warmest gratitude to the vestry of Trinity Church, New York, issued a call to the Rev. Lucius Smith, late rector of St. James Church, Batavia, to be the rector of Trinity Church in the village, passed a resolution "that we shall ever feel grateful to the Rev. George S. Porter for his services in procuring the above mentioned donation and another resolution stating that the services of the Rev. George S. Porter, as rector of this church expired on the 23rd day of July last."

Nothing is said in the Minutes of the Vestry of the progress of the building of the church in 1834, nor of the carpenters, masons and others who did the actual work. Unfortunately, the files of the Fredonia Censor for this period were lost. We do know that the church was erected by February, 1835, for in that month and year a committee was appointed to appraise and fix a time to sell and rent the pews of Trinity Church, the committee being Elijah Risley, Jr., William A. Hart and Charles L. Orton.[40] By the

month of March, the committee was ready to meet the stipulations set by the vestry of Trinity Church, New York, and did so in the following words: "The rector, wardens and vestrymen of Trinity Church, Fredonia, do hereby certify that the said church (which with the lot on which it now stands, has cost four thousand dollars) is now finished and ready for consecration and they further certify that they have this day received a deed or conveyance of the church and the land on which it stands - and that the sum of five hundred dollars will discharge all the debts remaining on the same.

And therefore it is unanimously resolved that Daniel W. Douglass, one of the vestrymen of this church, be and he is hereby authorized to draw on the vestry of Trinity Church in the City of New York for the sum of five hundred dollars and to receive and discharge the same".[41]

The earliest description of the church was that given by the Rev. Lucius Smith. He mentions that the church was completed and ready for consecration, a beautiful brick edifice exceedingly neat in all its arrangements; with a basement story, and a good sized vestry room in the rear of the church occupying a very desirable position on the east side of the public square, finished in every respect, painted inside, with the pulpit, reading-desk and chancel all furnished in good keeping with the building generally; also, an organ of abundant capacity for the size of the church; and I am happy to say, what I think is creditable to a small parish, the whole debt received in building the church is paid, the cost has been $4,000 - $500 from the Corporation of Trinity Church, New York. He recalls publicly the munificence of the senior warden, he having given $2,000 toward building the church and devoted his personal services constantly for six months. He also presented the church with an organ.[42] Mr. Smith mentions in the same report that he had organized a parish in Forestville named St. Peter's and that he had been requested to hold services at Dunkirk and Van Buren. He noted that the Sunday School at Fredonia was small, since there was a deep prejudice against Sunday Schools in this place. Mr. Smith told of his need of Prayer Books and tracts and of a collection of $10 for missionary purposes and that Trinity had thirty communicants.

Trinity Church was consecrated on September 26, 1836, by the Right Rev. Benjamin Onderdonk, Episcopal Bishop of the Diocese of New York. The Bishop reported: "I commenced the visitation of Chautauque County by consecrating Trinity Church, Fredonia in the afternoon confirmed 7".[43] This church was consecrated a few days later than that of St. John's, Medina.

The minutes of the vestry record merely the cost of the church edifice. Nothing was said of the heating, the lighting or of the building of church sheds to shelter the horses of those attending the services. Church sheds must have been built since some of the parishioners such as Watts Wilson, Jonathan Sprague, the Roods and many others lived some miles from the church. Further details about the church building would have been interesting, where the bricks were made, cost of materials, labor, etc. This much can be said that the bricks were well made since part of the side walls and most of the brick in front of the church have lasted until the present day.

In 1836, the church received from the Hon. David E. Evans of Batavia a rich and valuable communion plate of solid silver. The vestry stated that this board will ever retain a grateful recollection of the munificent offering.[44] Unfortunately, all that remains today for a grateful recollection is the case in which the set arrived. No record exists of what happened to the set.

On December 15, 1836, the vestry authorized that the church be insured for fifteen hundred dollars and the organ for two hundred.

The Rev. Lucius Smith must have faced some difficulties arising from the treatment accorded to the Rev. George S. Porter, when he came to Trinity in 1834. However, he was a mature man, having been born at Plymouth, Connecticut, in 1785. He graduated from Yale College prior to the War of 1812. He served in the military of his native state during the struggle. At its close, he entered a course of theological studies and entered the Protestant Episcopal Church in 1818. Mr. Smith came to Western New York and served at Auburn for a few years. In 1823, he became rector of St. James', Batavia, where he remained until he accepted the call to Fredonia in 1834.[45]

The church was built during a period of boom. Mention has been made previously of the interest in railroads, of the inflation of real estate, and of the financial panic which ended the boom. The losses suffered at Van Buren and Dunkirk ended any hope of establishing a church in the latter place for some years. Mr. Smith continued his work at Trinity, Fredonia, organized St. Peter's, Forestville, as a parish,[46] and organized St. James' Church, LaGrange. He mentions LaGrange as a flourishing village on the banks of the Cattaraugus where the new city of Irving is situated. He noted that the friends of St. James', LaGrange, have already raised nearly $1,000 toward building a church. Mr. Smith planned to give them 1/4 of his time and noted that the distance from his residence was 15 miles.[47] In his reports he stated that he had inaugurated a system of monthly offerings and had collected $30 for domestic missions. In 1838, he mentioned want of church buildings at Forestville and LaGrange.[48]

We have noted a number of visitations by the two Bishops of the Diocese of New York, the Right Rev. John Hobart and the Right Rev. Benjamin Onderdonk. These visitations entailed difficult travel over the poor roads by horseback or cumbersome stagecoaches or wagons. No doubt, the bishops used when possible the boats on the Hudson River, the Erie Canal and Lakes Erie and Ontario. Travel on the canal was slow. The Rev. William Proudfoot, a Presbyterian minister from London, Ontario, spent nine days on the canal and Hudson River going from Rochester to New York in 1835.[49] In the two visitations undertaken by Bishop Onderdonk in 1836, he travelled nearly 3,000 miles, officiated and preached 129 times in 77 parishes, consecrated 13 churches, ordained 5 clergymen, instituted 2 and confirmed 688 persons.[50] It was quite clear to many by 1830 that the oversight and visitation of such a large territory placed too heavy a strain upon a bishop and that it was impossible for a bishop to be a real shepherd over such a large area. The Episcopal Church had started out after the Revolution with the idea of one bishop to each state. Many of the bishops, even those in the Diocese of New York, were expected to be the rector of a parish in addition to their Episcopal duties. But a change was at hand. A division of the Diocese of New York was suggested as early as 1834. A committee was appointed by the Diocesan Convention in 1835, and the issue was debated during the following months. The fifty-second convention of the Diocese of New York, on October 6, 7, 1837, decided to amend the constitution and divide the state into two dioceses. This was the year of a financial crisis in the United States and the decision to set up two dioceses speaks volumes for the faith of the members and for the leadership, both clerical and lay, in the state. The harmony with which the division took place was also a tribute to the same leadership.[51]

The Rev. Lucius Smith was present at both the primary convention at Trinity, Geneva, on November 1, 2, 1838, and at the special convention at St. Peter's, Auburn, on May 8, 9, 1839. He was very active at both of these conventions serving on a number of committees and he read the morning prayers on the day of the consecration of the first Bishop of the Diocese of Western New York, the Rt. Rev. William Heathcote DeLancey.[52]

Mr. Jonathan Sprague was a lay delegate at the primary convention and Jonathan Sprague, Levi Risley, Chauncey Tucker, Chas. H. S. Williams, Daniel W. Douglass, Chas. F. Matteson and Alfred A. Williams were appointed delegates to attend the convention to be held at St. Peter's, Auburn, on the eighth of May, 1839.[53] We do not know how many of the above attended the convention.

The new Diocese of Western New York was a fairly large one, 230 miles from east to west, 170 miles north and south of the east end and about 85 at the west, containing 21,463 square miles. The population was about eleven hundred thousand. Buffalo and Rochester had about 18,000 population. There was not one hundred miles of railway in the whole Diocese and the Erie Canal was the best mode of travel. The Diocese had 67 priests and 8 deacons, 96 parishes and missions, with 70 church buildings and a little more than 4,000 communicants, averaging some 40 to a parish. Two thirds of the parishes were mission stations.[54] Trinity had 36 communicants in 1838[55] and in 1840 there were 35 families and 40 communicants.[56]

Mr. Smith's salary was $300 a year from Trinity. No doubt, he received some remuneration from St. Peter's, Forestville. Apparently the parish did not meet the full amount, since Mr. Smith signed a waiver giving up any claims to the amount not paid. He certified on December 31st, 1840, "that I have this day settled with the wardens and vestrymen of Trinity Church in Fredonia and have received payment in full up to the first day of April, A.D., 1841, and I hereby waive all claim made under the resolution passed April 7, 1836, giving my salary at three hundred dollars per annum". Mr. Smith had some private means and he realized the financial straits of some of his parishioners due to the crash of 1837. During his years as rector at Trinity according to the Parish Register, he had baptized 45, prepared 45 for confirmation in four different classes, solemnized 23 marriages and officiated at 43 funerals. Three of the classes were confirmed by the Rt. Rev. W. H. DeLancey in 1839, 1841 and 1843. The latter being held at Forestville with three being confirmed, Harriet C. Risley, Ruth S. Mellen, a daughter of Jonathan Sprague, and Adeline Isherwood.[57]

Mr. Smith's reports to the convention lists some of the givings of the parishioners for outside purposes and also some of the money raised by the ladies of the parish. In his report for 1840, he noted that Trinity had contributed for Diocesan purposes $26.12, and St. Peter's, Forestville, $15.00. He stated that these small parishes had paid in more than double than in any previous year.[58] The next year he noted that $26.64 had been given for domestic missions and $7.00 for the Christmas fund. The same report stated that he had served at Westfield for one quarter of the time.[59]

The Fredonia Censor began to carry more news regarding the Episcopal Church. The issue of July 21, 1841, gave the schedule of the proposed visitation and confirmation for Trinity Church and St. Peter's, Forestville, the latter to be held in the Methodist Chapel. The issue of September 6, 1843, gives an account of the Bishop's address at the Diocesan Annual Convention and of his activities during the year.

Mr. Smith was sick and retired to Batavia in the late summer of 1843. He died at Batavia, Sunday, January 17, 1847, aged 62 years and 8 months.

We have an interesting picture of Mr. Smith given many years later by Mr. Franklin Burritt. Mr. Burritt was born in Fredonia in 1827 and conducted a drug business in Fredonia for twenty years and then retired to a small farm on Central Avenue. He was elected Town Clerk and Supervisor on a number of occasions and wrote a number of letters to the Fredonia Censor. One of his letters was written opposing the change of name from Mechanic Street to Forest Place. In this letter he noted that an Episcopal domine named Smith lived on Mechanic Street and was probably the only professional

man on the street. Mr. Burritt intimates that the parson (Mr. Smith) enjoyed the good things of life and kept three colored servants, horses, cows, hens and dogs. He speaks of Mr. Smith's florid face and expansive cheeks and notes that he was as guileless and credulous as a child and was sometimes the victim of jest. He illustrates this by telling of the wag who told the parson "that epsom salts given to hens would stimulate a marvelous production of eggs". The delivery of the salts purchased at Charles Burritt's drug store fell to Franklin. The experiment ended in a protracted strike by the hens but through it all, Mr. Smith's courtesy remained as usual. The only comment he made was an explosive exclamation of the word p-r-o-d-i-g-i-o-u-s.[60]

At the time of his death, the Fredonia Censor carried a lengthy obituary saying among other things that the "Rev. Mr. Smith occupied for many years, a prominent and useful place in our community, while he was affectionately remembered by the people of his pastoral charge for his ministerial labors, there are more who recall with pleasure, the open, frank urbanity of his manners, the spirit of unfeigned good will to all men; the practical good sense in promoting every institution and enterprise which promised to advance the general good, and the utmost zeal and perseverance with which he endeavored not without success to awake and cultivate among us a taste for public improvements. To his precept and example our village owes much of its advantages in this respect. As a clergyman, he was eloquent, firm and decided in his own convictions, but courteous to those who differed from him, as he was generous and sincere, high minded and honorable, without guile and hypocrisy." To use the language of the Prayer Book "In the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope, and in perfect charity with the world".[61]

CHAPTER V

THE RECTORSHIP OF THE REV. THOMAS P. TYLER

The Rev. Lucius Smith was to serve in St. James', Batavia, and at Trinity, Fredonia, during one of the periods of profound social change, usually called Jacksonian Democracy.[1]

Mr. Smith was succeeded by the Rev. Thomas Pickman Tyler who was called to be rector at Trinity on November 23, 1843.[2] This period marked the extension of the United States to the Pacific Coast and to the Rio Grande River. Texas, and what was later to become the states of Arizona and New Mexico and California, were won from Mexico by emigration and the sword,[3] and Oregon was settled by diplomacy with Great Britain in 1846 by setting the boundary between what was later British Columbia and Oregon at the 49th parallel.[4] The Fabulous Forties were marked also by the movement of the Mormons led by Mr. Brigham Young to the Salt Lake Country in 1847.[5]

The discovery of gold in California in 1848[6] started a gold rush, and almost immediately thousands were setting out for California. Mr. George W. Groh in his book, Gold Fever, tells of the various routes by sea and land, the difficulties and diseases faced by those undertaking the journey and the attitude and acts of the medical profession. The editor of the Fredonia Censor noted "that the California Gold Fever continues to rage with unabated violence through various parts of the country. A few of our citizens are warmly enlisted in favor of going. - - If we were allowed to obtrude our advice, we should discourage any and every project. There is probably not one tenth as much gold as has been represented, and we hesitate not to presume there is not one in ten on their way hither that will come back so well off".[7] His advice was not heeded since Col. Thomas G. Abell and others of this town gave notice that they have determined to leave for California. A meeting was called at the Johnson House. A company was organized and plans were made to leave for California.[8] Another company called the Westfield and California Trading Company was formed in 1849. One member of this company was Spencer Douglass, the son of D. W. Douglass. They planned to go from St. Louis overland. This latter party did proceed to California.[9] The Censor carried frequent articles about California and had a correspondent there in 1853 and 1854.

Inventions of various types were coming into use during Mr. Tyler's tenure at Trinity. By 1850, there were two telegraph offices in the village. This invention was a boom for the newspaper. The editor noted in the election of 1848 that "Before our town was canvassed on the night of the election, the returns of Boston (Mass.) and Buffalo were received at our telegraphic station. During the same evening and until 3 o'clock of Wednesday morning, we were in constant receipt of returns from five of the New England States, Pennsylvania, Delaware, Maryland, Kentucky, Tennesee, Missouri, Illinois, Wisconsin and Michigan, together with those of a large part of our state before a single town in Chautauque outside of Pomfret was heard from".[10]

Fredonia had the largest population of any area in the county in 1842. Mr. Willard McKinstry came to the county in that year and was to be editor of the Fredonia Censor until his death on January 26, 1899.[11] He wrote an article in the Troy Times in 1895 entitled, "Volume of Miscellanies", in which he noted the progress of the county from 1842-1894. Mr. McKinstry said "When I came to Fredonia, the village was the largest in the county and contained only 1,200 to 1,500. The road to the nearest village,

Dunkirk, was a considerable part of the way through the woods, and made passable in the spring and fall through the swamp intervening by a corduroy road".[12] Fire was a serious menace due to the wooden buildings, lack of adequate fire departments and water facilities. The editor of the Censor noted that he had been served "a summary process of eviction" by fire on February 28, 1850, when the Woleben Block and five buildings west of the stone bridge on the north side of Main Street were reduced to ashes. These were rebuilt as the editor noted in later issues.[13] Mr. Tyler lost part of his congregation with the formation of St. John's, Dunkirk, in 1850,[14] and Dunkirk forged ahead as it became a railway center in the early 1850's and some business firms, such as the old Risley Company, moved from Fredonia to Dunkirk.

Nothing was static in the United States nor in the Village of Fredonia in the 1840's. Into this changing scene came a new young rector, the Rev. Thomas Pickman Tyler. He was to receive $300 a year, as well as the grant allowed by the Missionary Board. "He was the son of Royal Tyler, sometime Governor of Vermont and Judge of the Supreme Court of that state. He came to Fredonia in Deacon's orders, and some of the church people went out to meet the stage and escorted him into the village. Doctor Tyler had a great deal of literary ability. His sermons for literary merit were beyond criticism. He had, too, rather a pathetic delivery very much appreciated by the people".[15] Mr. Tyler was a brilliant man interested in education and in the preservation of historical data. His unpublished account of the early history of Trinity gives some material not to be found elsewhere. This material ends with the call of Mr. Lucius Smith to Trinity. The minutes of the vestry were given in full until 1851 and for some reason are non-existent for the last three years of Mr. Tyler's ministry. Mr. Tyler was methodical and business-like and expected the vestry to carry its business on in an orderly manner. In Mr. Tyler's first report to the annual convention, he mentions the illness of the previous rector during his last few months at Trinity and of his excellent work as rector during the previous years.[16]

The growth at Trinity was substantial during Mr. Tyler's period. The vestry was an active body purchasing the first parsonage or rectory in 1845, enlarging the church edifice in 1848 and 1849 and increasing the rector's salary.

At a meeting of the vestry in December, 1845, the church was to be insured for $1,000 at a rate not exceeding 8 per cent. Wm. Risley, C. Tucker, and C. F. Matteson were appointed a committee to attend the annual renting of the slips of the church. The vestry felt that it would be of great importance to the parish to own a parsonage. Capt. Jonathan Sprague, Wm. Risley and Chauncey Tucker were appointed a committee for this purpose. They were given wide powers with explicit instructions to see that the title to such property, when purchased or built, was to be secured to the rector, wardens and vestrymen of Trinity.

The committee purchased a house on Mechanic Street, the one occupied by the Rev. Lucius Smith whilst he was rector. No mention is made of a subscription list or of the cost of the house which seems to have been purchased in December, 1845. A meeting of the vestry on April 18, 1846, held at the parsonage expressed the indebtedness of the parish to Capt. Jonathan Sprague for his liberality in the building of the church of his gift of $400 toward the purchase of the parsonage.[17] Apparently, sufficient funds had not been raised and a resolution was passed authorizing the clerk of the vestry to give the note of the parish for $200 and interest to Capt. Jonathan Sprague.

The vestry found itself in financial difficulties in 1847 and passed a resolution appointing the rector and the Hon. F. H. Ruggles to make representation to Trinity Church, New York, of the condition of the parish and to petition that the corporation

discharge the indebtedness of the parish. The petition mentioned the organization of the parish and the kindness of the vestry of Trinity Church in paying off the last parts of the costs of the church edifice, of their purchase of a house, church furniture and a debt of $200 which "with two years interest will shortly fall due".[18] The Fredonia Censor, in its issue of May 13, 1874, gives an obituary of the Hon. Francis H. Ruggles.

The vestry of Trinity Church, New York, informed the rector that their petition had been granted. The local vestry then passed two resolutions, one to thank the donors and the other to authorize C. F. Matteson to procure a tablet to be placed in the vestibule or body of the church acknowledging the donations of Trinity Church, and the rector was to prepare an inscription for the same.[19] If such a tablet was secured, it has disappeared.

The congregation at Trinity by 1846 had outgrown the church edifice. On August 16th, 1847, Jonathan Sprague, Nelson Gorham and William Risley were appointed to consider the enlargement of the church edifice and were to ascertain as well what sums could be raised and in what manner for that purpose. This committee set to work and contacted John Jones who furnished them with prices for the materials and for some of the costs of the proposed alteration. These costs amounted to $997. This figure did not include the painting or any new work about the chancel, altar and desk. The addition was to be one-half of the present length with two additional windows and a brick vestry room 14' x 14' in the rear. The committee also reported that funds to the amount of $1,000 had been raised for the above objects and were in the hands of E. Risley and Co. subject to be drawn as they may be wanted by persons properly authorized to do the work.[20] The above committee was discharged and Jonathan Sprague, Wm. Risley and Daniel Douglass were appointed a building committee to enlarge and repair the church.

No record exists to tell when the work started. It was necessary to pull down and clean the bricks on the east end of the church. The rector seems to have been as busy as the building committee. He reported some of his activities to the vestry as follows: "that in addition to our obligations to members of the parish, we are indebted to Dr. E. Coates, of Boston, for the architectural designs to which the work was done. The object of my visit to New England last summer was to obtain this sort of information and while in Boston, was so fortunate as to make the acquaintance of this gentleman. Though a physician of wide practice, he finds time as a devout Christian to attend daily the morning and evening service of the church, and to devote much study to the subject of church architecture. He thinks truly that it is of great moment to the cause of truth that the modern puritanic corruptions so prevalent in this country should be superseded by a return to the simple, beautiful and expressive arrangements of the House of God in earlier times. - - He willingly undertook to furnish the plans we needed, you can see the result of his work in the beauty and propriety of the chancel arrangement; but there are few beside myself and the building committee who can appreciate the time and labor with which the almost utmost patience and good will he devoted to our interests".[21] The work seems to have been in charge of John Jones. This was probably the same John Jones who built the Risley homes and others in Fredonia. He was the architect and builder of the New Baptist Church in the village in 1852 and fell with a scaffold whilst superintending the work and died later from his injuries.[22] We do know from the church records that Dr. Wm. E. Coates of Boston was the architect for the enlargement in 1849.

Mr. Willard E. McKinstry, the editor of the Censor, was interested in all the improvements for the well being of the village and reported them in his weekly paper.

He had this to say about the Episcopal Church, "among the recent improvements made in our village, those upon the Episcopal Church in this place are well worthy of note. The house, beautiful in its style of architecture, has been rendered more symmetrical in its external proportions by a considerable addition to its length; and internal aspect is almost entirely changed by carrying the altar and desks into a recess, which together with the whole interior is lighted and ornamented beautifully by stained glass windows. The walls are painted in close imitation of stone, and the ceiling covered with elegant fresco and panel work, real and imitation. By a considerable addition to the number of pews, which have been elegantly painted in imitation of oak, it is estimated that about 350 persons can now be comfortably seated".[23] The recess mentioned in the Censor was called an apse and the chancel in the present church was an addition after the fire of 1925. The organ and the choir were in the balcony for many years.

The church seating was arranged to bring the most from the rental of the pews. The church had two side aisles with short seats next to the side walls for four or five people. The last three or four seats near the vestibule on the north side were raised to allow head room for the steps to the basement. The vestibule was surmounted by a tower, part of which was made of wood.

The report of the building committee as presented by Mr. Jonathan Sprague gave the cost of enlarging the church edifice as follows:[24]

Boon and Leach Masons		595.00
John Jones, Carpenter		614.00
Lake and Fields, Painters		114.00
Millar for windows		357.00
Sundries to E. Risley & Co. as per bill		284.06
		1,964.06
Cr. received from the fair	160.47	
Subscription	420.00	580.47
		1,383.59

Jonathan Sprague
Wm. Risley
Dan'l. Douglass

The credit received from the fair was interesting. Apparently this was the way the vestry said thanks to the women of Trinity. Mr. Willard McKinstry of the Censor, a staunch member of the Presbyterian Church, was much more diplomatic. In the issue of December 11, 1848, he noted "that the ladies of Trinity Church will hold a fair at the Academy Hall in the village on Friday evening next (December 22) at which they will offer for sale a variety of useful and ornamental articles, and serve a repast as they hope will be satisfactory to those attending." He followed this up by saying that "the fair held by the ladies of the Episcopal Church Society of this village proved quite productive. We learn that the proceeds were upwards of $150."[25] A later chapter will give a summary of the ladies work during the nineteenth century.

The Rev. Thomas Tyler was very interested on the local and Diocesan levels. His Diocesan interest was duly noted by Mr. Willard McKinstry in his weekly as follows, "Education, the Right and Duty of the Church", is the title of a sermon,

which, we find on our table, preached at the Diocesan Convention at Geneva, August 21, by the Rev. Thos. Tyler of this place. We have not yet had the leisure to examine it, but it was spoken of at the time by the correspondent of the Albany E. Journal as an able production, and it undoubtedly does credit to the talented author, who has acquired a justly merited literary reputation in this vicinity of his labors at home and abroad. From a cursory examination, the subject of parochial education in the denomination with which he is connected seems forcibly presented, and in urging his hearers to train up their children from first to last within the church, and by the aid of her own "teachers" probably met with cordial approval from his audience. This lecture was published and was for sale at Frisbee's Book Store.[26] This sermon reflected the attitude of a number of the clergy who had started such schools or were thinking of opening such schools in the Diocese. The Anglican Church in Canada was interested in the same problem at an earlier date.[27]

A lecture series was held for many years in Fredonia during the fall and winter months. The Rev. Thos. Tyler gave at least one lecture before the young men's association of the Fredonia Academy in 1850. His lecture attracted a numerous and highly intelligent audience and elicited much economium. The subject was "The Unity of the Human Race" and was treated in an extremely and able manner.[28]

Mr. Tyler's interest in history was reflected in his lectures given at Trinity. During the Lenten period in 1850, he gave a series of lectures each Wednesday evening. The subjects were as follows: "The Causes Which Have Produced the Present Divided Age of Christendom; The Church in the Middle Ages; The Church of the Reformation; The Principle of Lutheran and Calvinistic Reformation, Its Progress and Its Results; The Principles of the Reformation Intended by the Council of Trent, Its Results; The Present Position of and Real Objections to Romanism; The Principle of the English Reformation, the Position and Vision of the Reformed Church; The Duty of Individuals in Relation to Church Unity".[29] Mr. Tyler probably gave other interesting Lenten series and this series alone caught the editor's attention.

Mr. Willard McKinstry seemed to think very highly of Mr. Tyler as a lecturer. He, with members at Trinity, looked forward to hearing him again in 1871 when he returned to give a lecture under the auspices of the Fredonia Library Association. He was very disappointed and felt that Mr. Tyler did himself an injustice by his digressions and his evident lack of preparation.[30]

The Rev. Canon Leslie F. Chard gave me a sermon preached by the Rev. Thomas P. Tyler at Trinity Church, Fredonia, on August 3rd, 1849, being the day appointed by the civil authority as a national fast, on the occasion of the prevalence of the cholera. It was printed on the request of E. Risley, James Mullett, D. W. Douglass, Jona. Sprague, Wm. Risley, Thos. P. Grosvenor, Chas. F. Matteson and H. A. Risley. All of the above men said they had listened with great pleasure to the sermon. The sermon was fifteen and one half pages in length, and a few excerpts are given to reveal his approach and his main emphasis. "As Christians, therefore, we cannot admit a doubt - there is no room for question - that the pestilence which is upon us now, is a direct visitation of God. Nor is there less doubt that it is an expression of His anger against us as people. The other species of national transgressions are wide-spread irreligious principles, customs and practices, showing, on a broad scale, disregard, forgetfulness, contempt of the authority of God; a want alike of gratitude for His mercies, and fear of His judgements. These are a direct repudiation of His government, an open and daring provocation of His wrath, such as render inflictions necessary to vindicate His sovereignty. - Prosperity unparalleled has nursed and fostered our grow-

ing strength. Unwearied with blessing, He has not ceased to favor us above all precedent, and above all the world in that from year to year. What return has been made for this cup of blessing? There are nearly half of these states, that have never, as I know, passed an act implying a belief in His existence! - There never was a nation, as a whole so prospered as ours, and never one so worldly, never one where the tramp of business is so continuous; so little interrupted by religious holiday. The issue is now at length between Him and the American people. We are but "dust" in the balance before Him - - - Let us promptly do our part in the work of repentance".

In passing, the writer desires merely to point out the lack of medical knowledge in regard to the causes of some diseases. Mr. Tyler did not point out in this sermon that God is also a God of Love.

The Rev. Mr. Tyler made occasional lengthy reports to the vestry in which he dealt with various subjects such as the proper order of business at vestry meetings, the need of having the church property deeded to the proper authorities, his work and his need for a larger salary. He mentioned at a vestry meeting on June 17, 1846, that "there have been one hundred and thirty-eight Sundays since I officiated here. Of these, eight only have been without the services of a clergyman, three because I was sick and the other five because I was absent". He noted that he had not availed himself of a vacation and the only times he had been away had been on short and hurried journeys for necessary business. Mention was made of the isolated position of the parish which rendered exchanges with other ministers difficult, the necessity of taking charge of Forestville and the character of the congregation which demanded a style of sermonizing difficult for a young man to meet. Mr. Tyler thought the above influenced his health which he felt "more in mind than in body". He returned to this subject in 1847, noting "that the constant pressure of steady writing and the physical exertion and mental excitement of three sermons on Sunday, the confinement during the week wear perceptibly on a constitution not naturally robust."[31]

His report of 1849 noted that he had been in the parish almost six years. "In this age of clerical change this is a rather notable instance of permanence and that the parish had grown from forty families in 1842 to sixty-seven in 1849." His comment on the enlargement of the church was very interesting. "It is now twelve weeks since we have reoccupied the church, during which times the congregations have filled it more nearly than ever before the enlargement."[32]

He then passed on to the matter of salary, pointing out that "the missionary operations are conducted on the principle of asking weak parishes to make out such salary as will enable them to support a clergyman." The most ever given to one station was $125. He felt that the present arrangement would not continue beyond the first of October due to the requests for missionary aid from other places. Trinity had received missionary aid for over twenty-five years and was now termed a prosperous parish. His total salary was $300 from Fredonia, $125 from the missionary operation and $75 from Forestville, plus a house. The report closed with an offer to resign. The vestry postponed action until the action of the missionary board should be known.[33]

At a vestry meeting held on November 30th, 1849, Mr. Tyler returned to the question of salary. He pointed out "that for six of the best years of my life, I have bestowed the full amount of clerical labor upon this parish, for about the compensation of an ordinary day laborer - - It is my duty to make some provision for my family in case of my death which I can only do by means of Life Insurance, which will cost me nearly $100 per annum." Mr. Tyler stated that he had received a call from St. Paul's, Columbus, Ohio. His terms for remaining in Fredonia were beginning January 1st, 1850,

a salary of $500 and the following year $600 with the use of the parsonage. The vestry met his first demand, the raising of his salary for 1850. He did not accept the call to Columbus.

Mr. Tyler had pointed out the inadequate compensation for the clergy and the lack of a pension scheme. Bishop DeLancey was quite aware of the low salaries. In 1854, he suggested a special offering for the clergy to be taken on Thanksgiving Day.[34] This suggestion was carried out, and the reports to the Diocesan Convention sometimes noted the amount given on this day. A special collection was taken on Christmas Day, and this was given to disabled clergy or their widows and children.

What Mr. Tyler said about the clergy was true of all unfortunate people in the community. Today, we are so accustomed to the various pension schemes, governmental activities in the welfare field, workmen's compensation, unemployment insurance, community drives, etc. that we forget that it was not always so. The churches s sometimes met the difficulties of their needy brethren by donations of wood, food and the like. Sometimes the community formed a committee and took action. This was true of Fredonia in 1844 when a community effort was undertaken. A large number of the committee were Episcopalians, E. Risley, Jonathan Sprague, Mrs. Susan Sprague, Mrs. Levi Risley, E. A. Lester, John Forbes, D. S. Forbes, C. H. S. Williams, etc. Nearly $600 was raised in four donation parties within three months.[35]

Donation parties had been given to the clergy. This took the form of an advertisement in the paper telling the day and place. Usually a meal was served. The social aspects were valuable in parish life. Again, the gifts were often helpful, but there was always the danger that too much of a particular vegetable would be given. The clergy needed ready cash. The writer was born and reared in a rural parish in Ontario, and he can remember the collections made in the parish during his boyhood of hay and oats for the rector's horse. This was in addition to the money donations.

Donation parties were held in Mr. Tyler's period. He placed a card in the Censor in which "he returned his sincere thanks to members of the congregation and friends who had met at the house of Wm. Risley on Thursday evening last; and also to the ladies and gentlemen whose musical taste and talent were employed so efficiently for his advantage. The visit was highly gratifying not merely for the generous manner in which the wants of him and his are supplied but also from the evidence it afforded of the cordiality and good feeling which pervades the village".[36]

The donation party was usually sponsored by some of the parishioners. The sponsors in 1847 were Levi Risley, Chas. F. Matteson and Nelson Gorham. The place suggested was Mr. Tyler's house on Mechanic Street and the time, Thursday afternoon and evening, December 9th.[37]

Trinity Church grew slowly during the first thirty years of its existence. At the Easter service of 1823, there were but seven communicants. When Mr. Brown left the parish, there were but twenty-seven communicants.[38] Some growth took place during Mr. Smith's period though the village was held back by the depression of 1837. He listed Trinity Church as having thirty-five families and 40 communicants in 1841.[39] In 1847, the number of families was given as 56 with 65 communicants and the congregation consisted of 153 adults and 83 children.[40] With the formation of St. John's, Dunkirk, in 1850, thirty families in that vicinity transferred to the new church.[41] In 1852, the communicant strength was given as 87,[42] and in the following year the Sunday School had 2 male, 4 female teachers and 40 pupils.[43] Mention was made in the same report of two visits to Jamestown and the prospects for the establishment of a church there are favorable. Mr. Tyler gave the following schedule of services in

1853, two services each Sunday, on Wednesdays and Fridays during Lent and daily in Holy Week. At an earlier date he had noted that Holy Communion was celebrated once a month and on each festival and fast for which communion services were appointed. The children were catechized at least once a month. Nineteen weekly services of Holy Communion during Lent and on the great festivals were celebrated.[44]

The formation of the Diocese of Western New York gave an impetus to the churches in the western portion of the state. Confirmation services and Episcopal visitations could be held more regularly and, with the building of a number of railways in the state, travel was speeded up and was much more comfortable. Services of Confirmation at Trinity were held in 1839, 1841, 1843, (Forestville), 1846, 1847 and 1849. Mr. Tyler mentioned in his report of 1853 the disappointment of the class at not receiving the Holy Rite due to the Bishop's illness. The Episcopal visitations of the Rt. Rev. W. H. DeLancey were advertised well in advance in the weekly press. Some of the classes in the eighteen-forties were large, the one of 1846 numbering 24. Among those confirmed on this occasion were Elijah Risley, Nabby Risley, William Risley, Levi Risley, Sophia Ann Risley, Hanson Alexander Risley, Charles Frederick Matteson, Francis Haynes Ruggles and Chauncey Tucker.[45] Some of the above had been regular worshippers at Trinity since its organization. Some had been members of the vestry. Some were lawyers, some were businessmen or mechanics or farmers. All were mentally alert and we can understand why a clergyman, especially one in his first charge would feel the strain of preparing and delivering sermons to such a congregation.

Mr. Jacob Houghton was appointed to attend the convention of the Diocese of New York, held at Trinity, New York, in October, 1825. He seems to have been the only lay representative to attend conventions prior to the organization of the Diocese of Western New York. Mr. Jonathan Sprague attended the primary convention held at Trinity, Geneva, in 1838. He attended a number of the conventions prior to his death. Mr. Jacob Houghton attended the convention at St. Paul's, Rochester, in 1845. Mr. Watts Wilson was present at the convention at St. Paul's, Buffalo, in 1853. This is the only occasion when Mr. Wilson was a delegate. The Diocesan expenses of the clergy were usually paid by the church, but the laity seem to have met their own expenses. The expense involved and the necessity of working his farm, no doubt, prevented Mr. Wilson acting as a delegate. Delegates were not present at every convention.

Mr. Fayette Durlin was a delegate at Trinity Church, Geneva, in 1850. He was born in Fredonia in 1824 and was a graduate of Hamilton College. He was principal of a boy's academy at Erie, Pa., and decided to enter the Episcopal ministry, being ordained a deacon in Pennsylvania, and in 1856, he went to Wisconsin and was ordained to the priesthood by the Rt. Rev. Jackson Kemper. He was a brother of Mrs. Willard McKinstry.[46]

The finances of the church were met in the main by slip rent, that is rent for the pews. The pews were rented each year and notice was given in the local press.[47] A committee was appointed by the vestry to take charge of renting the slips, and a collector was often appointed and sometimes paid to collect the rents. In time, arrangements were made so that pewholders could pay on a quarterly basis. Pew rent was the normal system in many churches and continued at Trinity until the rectorship of William H. Morgan, or for about eighty years. Special subscriptions were taken for the building of the church, repairs to the church, the purchase and repairs of the rectory and for fuel. The ladies were very active in helping to raise money for spe-

cial projects.

Collections were taken for objects outside the parish. The various reports to the Diocesan Conventions give some idea of the nature of the funds and the amounts contributed. The amount for parochial objects, repairs, etc. usually exceeded those for outside purposes and never reached the amount received from the Mission Board as a grant toward the rector's stipend. A few illustrations will reveal the nature of the funds: General fund for church objects, $26.75; for Christmas Fund, $9.00; General Domestic Missions, $5.00; Foreign Missions, $5.00; Parochial Objects, $850.[48] An item in 1850 is given for the relief of the poor and parochial objects, $130.[49] The report for 1853, page 70, adds the following, for Bibles and Prayer Books, $6.50; for increase of Episcopate Fund, $5.00; for Nashotah, $20.00; for Foreign Missions, African, $8.50; for African Colonization Mission, $20.00.

Trinity Church has had many sextons during its history. The vestry has always found it difficult to secure one that would prove satisfactory to all members of the congregation. This was due in part to the fact that the salary was too small and sometimes the many bosses expected too much for their money. For many years, the sexton lived in a small house on the church property, received the house rent free plus a dollar a day for each day the church was open for service.

The vestry, at their meeting on St. Andrew's Day, November 30th, 1850, passed a vote of thanks to the rector, wardens and vestrymen of the Church of the Advent, Boston, for the donation of a marble font of which we stood in great need; and which we gratefully accept on the condition of bestowing it in turn upon some destitute parish should we ever cease to need it. The font was passed on to the church at East Randolph in 1879.[50]

The Rev. Thomas P. Tyler resigned at St. Peter's, Forestville, at the Easter season in 1850.[51] He had given them one service each Sunday for six years. He resigned his charge at Trinity in February, 1851, the same to take effect on March 1st. The editor of the Fredonia Censor felt that he had been offered a call to some other charge and expressed the following sentiments: "His superior talents and deep interest taken in matters of public welfare have secured to him many strong friends who much regret his contemplated departure from this place". The resignation may have been due to ill health or to a disagreement over his salary or of an offer of another parish which failed to materialize. The vestry took his resignation seriously since Mr. Tyler's resignation and the answer of the vestry were carried in the Fredonia Censor.[52] The vestry minutes are non-existent from November 30, 1850, for the remainder of Mr. Tyler's term at Trinity.

He seems to have taken a vacation and sometime during the summer he was approached by the vestry and according to the Fredonia Censor "He signified his acceptance to resume his pastoral charge at Trinity".[53] During the interval, the Rev. Charles Arey, the rector at St. John's Church, Dunkirk, held a morning service at Trinity and the evening service was in charge of lay readers.[54]

Mr. Daniel Whitford, in his letter of October, 1922, noted that Mr. Tyler lived on Eagle Street. During Mr. Tyler's absence from the parish in 1851, the vestry sold the rectory situated on Mechanics Street. The vestry then started to build a new one on Day Street. This house is the red brick one, two doors north from the Post Office on the same side of the street. Mr. Tyler felt that "It will be more commodious and eligibly more situated than the former".[55] This house was sold to Mr. William H. Greene in 1870. No reason was given for the sale of the house on Mechanics Street.

A number of people who gave money for the building of the new parsonage signed the following agreement - "The undersigned members of the congregation attending

Trinity Church in the Village of Fredonia do hereby in consideration of the benefit to me of aiding and of the subscription and promise hereby made by the other persons, thereto do promise and agree that I will pay to William Risley and Robert McPherson the sum set opposite my name to aid in building a dwelling house to be used as a parsonage to said church upon the lot bought of said William Risley for that purpose of the estate of Charles Barker. This subscription is made upon the condition and in consideration that said Risley and McPherson will cause to be subscribed for said purpose the sum of two thousand dollars by good and solvent subscribers. It is further understood by and between the said Risley and McPherson and all the other persons whose names are hereunto subscribed that when the sums shall be in full forth subscribed for the purpose aforesaid that then the said Risley will convey to each of the persons an individual portion of said lot so that each ones portion shall bear an equal portion to the said sum of $200.00 and the said share and lot shall then be owned by the undersigned as tenants in common in lots and properties aforesaid and it is hereby further understood and agreed that when the house shall be fully completed and the same shall be rented to the pastor of the said Trinity Church as a parsonage and a sum of money equal to seven per cent on each of the undersigned subscriptions shall each year be paid and allowed him upon his slip rent owing said church.

The amount of each person's subscription shall be paid at such times and to suit persons and disbursed in building the parsonage as the vestry of said Trinity Church may direct acting as a vestry.

Dated June 30, 1853.

The following persons subscribed the following amounts: Robert McPherson, $200.00; E. Risley, $200.00; E. A. Lester, $200.00; D. S. Forbes, $100.00; Elias Forbes, $100.00; Ira Porter, $100.00; Chas. F. Matteson, $50.00; A. Bradish, $50.00; Thomas W. Glisan, $50.00; Geo. Barker, $25.00; L. L. Pratt, $25.00; A. C. Cushing, $50.00; M. S. Woodford, $50.00; Z. Rupell, $50.00; Geo. C. Rood, $50.00; Geo. H. White, $25.00; Jonathan Sprague, $100.00; Wm. Risley, $200.00".[56]

More will be heard of this agreement at a later date. Nothing is said in the minutes of the following rectors nor of Mr. Tyler paying rent. We do not know if Mr. Tyler ever lived in the new parsonage. Since there are no vestry minutes in existence for the period, we do not know why this system of raising the money necessary was adopted. If the provision was followed regarding slip rent to the subscribers the amount for pew rent would have cut into the rector's salary. This may have been the reason for Mr. Tyler's resignation in 1854.

Mr. Tyler resigned in January, 1854, to accept a call to St. James', Batavia.[57] During his period as rector, he officiated at 183 baptisms, solemnized 47 marriages, took 50 funeral services and prepared 60 persons for confirmation. The membership at Trinity had grown under his care, the church had been enlarged, a bell and an organ had been purchased, a parsonage had been secured in 1845, and a second one built in 1853.

Apparently, Mr. Tyler retired from the active ministry when he resigned at St. James' Church, Batavia. He was listed in the Church Almanac as living retired at Batavia in 1862, in Brattleboro, Vermont, in 1863, and as late as 1892 in the latter place. He lost one son, Walter Clark, aged seven months in February, 1846.[58] His eldest son, John S. Tyler, enlisted as a private in the Second Vermont Volunteers in May, 1861, and served with distinction in the Army of the Potomac, rising to the rank of Lieut.-Colonel and dying from wounds received in the Battle of the Wilderness.[59] The picture of Rev. Thomas P. Tyler hangs on the walls of the Historical Room of the Darwin

R. Barker Library.

The Rev. Steele Wade Martin sent me some further particulars of the life of the Rev. Thomas P. Tyler. He said that "Mr. Tyler was born on November 20, 1815, graduated from Hartford College, and had charge of Brattleborough Academy for a time. His second wife was Diana, widow of Honorable Joshua Lawrence Brown of Batavia, N. Y. - - - I don't think that Thomas P. was always too well". He died January 25, 1892, and was buried in Prospect Hill Cemetery.

The Rev. Steele Wade Martin, rector of St. Michael's Episcopal Church, Brattleboro, Vermont, gave some further information regarding the Tyler family. For example, his father, Royal Tyler, died in 1826, and his mother in 1866. His brother, Edward, was a congregationalist minister and was an abolitionist in 1837. His daughter, Elizabeth, stayed with the Rev. Thomas P. Tyler in Batavia, N. Y., and married Capt. Cornelius C. Billings who was killed in the same battle as Col. John S. Tyler.[60] Dr. Allan Sutherland, a member of the vestry of St. Michael's Church, Brattleboro, noted that he was a direct descendant of Diana, the second wife of Dr. Thomas P. Tyler, and that his sister, Mrs. Dorothy S. Melville, has just finished a book, The Tyler-Brown Saga.

He mentioned that Dr. Tyler's first wife was Mary Ann Clark, the daughter of Rufus Clark of Brattleboro, and that she bore him three children before her death in 1856; namely, Colonel John Steele, Rufus Clark born in 1847 and lost at sea some twenty years later, and Hanson R. Tyler, a graduate of the United States Academy, who died in 1900. Mr. Sutherland adds that Dr. Tyler was spoken of affectionately as Pick, or Uncle Pick.[61]

The Parish Register gives this additional information in addition to the death of Walter Clark Tyler whose death has been mentioned on a previous page. He was born February 2, 1845, and baptized on September 17 of the same year. The godparents were H. A. (Hanson) Risley, William and Caroline Risley. Rufus Tyler was baptized on Whitsunday, May 23, 1847, and the godparents were E. (Elijah) and William Risley and Mary Ruggles. Mary was baptized on May 20, 1853, and Mr. Robert McPherson and Caroline Woodford acted as godparents for her baptism. The Hanson Tyler mentioned in the letter must have been born in Batavia and was named after a well-known figure mentioned previously in this book. I wonder if the second R. stood for Risley. Walter Clark received his mother's family name. The godparents represented not only influential families at Trinity, but in the community and beyond its boundaries.

A small monument with a cross on its top stands in the north west corner of the old cemetery on East Main Street. On the arms of the cross are the words "Here sleeps in Jesus". Part of one arm is broken off. On the main part of the stone is engraved Walter C. Tyler died Feb. 14, 1846 ZE 7M. This marker has stood the ravages of the weather and has missed the vandalism which has been the fate of many of the other stones in this burying ground.

In the same cemetery is a stone in memory of Phebe, the daughter of Thomas Warren and Philomena Risley Warren. The Fredonia Censor of July 3, 1833, carries the death notice of Philena Warren, the wife of Thomas Warren. This was a different Warren. Then there was Judge E. F. Warren whose last legal partnership was Warren and Morris, Fredonia. He published a History of Chautauque County in 1846.[62] This is now a collector's item. Neither of the last two Warrens were members at Trinity.

CHAPTER VI

TRINITY CHURCH 1854-1878

Five clergymen, the Rev. Israel Foote, the Rev. Louis LeGrand Noble, the Rev. S. H. Norton, the Rev. Charles Arey and the Rev. William O. Jarvis were the rectors at Trinity during this period.

Great events took place during this quarter of a century. It was a period of great changes. The editors of the Fredonia Censor and the Fredonia Advertiser endeavored to keep their readers abreast of the events. These papers represented both the political parties, the Republicans and the Democrats. They told of the slave controversy, of the arrest, trial and execution of John Brown and of the speeches, actions of the leaders, north, south, east and west, both Federal and State. European news, particularly the Crimean War, the unification of Italy and the rise of Prussia were noted.

The happenings on the local scene were not neglected. Articles were included telling of the erection of new homes, the development of a village water system, the expansion of the Gas Industry, the founding of the two banks in Fredonia and the building of the Fredonia and Dunkirk Street Railway. Since many of the readers were farmers, space was given to the agricultural exhibitions with their plowing matches and their display of new agricultural implements, the mower, the reaper and in 1870 the chilled steel plow, the self-binder, etc. Articles appeared on new clubs, such as the Farmers' and Gardeners' Club, the Horticultural Club and the Grange. The members of these clubs gave papers and provided discussions on the management of grass lands, uses of clovers, etc.

The era of self-sufficiency gave way to specialization in the dairy industry because of larger markets for butter, the organization of cheese factories, the increased acreage for grapes, small fruits and nurseries.

Local industry received attention, particularly wagon and buggy making, the most important of a number of firms being Taylor, Day and Company, and the changes in operation of their plant.

The readers were kept well informed of the oil discoveries in Pennsylvania and the resulting oil fever in the early eighteen sixties.

The newspapers were very interested in the old settlers' reunions and in happenings which touched their readers' interest because of close association with people suffering through the events such as the fire in Chicago in October, 1871.

The parishioners at Trinity were participants in many of the above local activities. Thomas Prushaw was the last owner of the Taylor, Day and Company wagon works. William Risley and A. C. Cushing were interested in the settlers' reunions and agricultural affairs. Elias Forbes was the largest shareholder in the gas operation in the late eighteen fifties. Mrs. George Barker and other members of Trinity were active participants in Temperance activities and Judge Barker in educational, railway affairs and in the War Between the States. Some of the parishioners suffered losses during the economic depression of 1857. Some families left Fredonia and moved west.

The Rev. Israel Foote came to Fredonia in 1854 and remained as rector until 1857. Mr. Daniel Whitford said of Mr. Foote that "He was quite unlike the man he succeeded. His sermons were good and practical. He worked hard to build up the parish, attended carefully to the sick and the poor and was well thought of by everyone".[1] He was listed

amongst the clergy of the Diocese as early as 1845.[2] The Fredonia Censor said little or nothing about Mr. Foote and his activities at Trinity, but it did tell of his departure: "The Rev. Israel Foote, rector of Trinity Church, has tendered his resignation of his charge to take effect on the 1st of May. He has accepted a professorship in DeVeaux College at Niagara Falls. The efficiency and faithfulness he has displayed in labors have greatly endeared him to his congregation".[3] Mr. Foote was to have a long and useful life at DeVeaux College and in parochial work, being at Guilford in 1850, at Trinity, Fredonia, 1854-57, DeVeaux College, 1857-59, and from thence to St. Paul's, Rochester, for a lengthy pastorate. He served on numerous committees in the Diocese, was one of the bearers at Bishop DeLancey's funeral. He retired in the eighteen-eighties and was in California in 1887, at Alexandria Bay in 1888, a member of the Cathedral Chapter in 1897 and rector emeritus at St. Paul's, Rochester, 1895-98. He died in July, 1898.[4]

Mr. Foote was interested in education and in schools under church supervision. One such school opened in Fredonia in 1855, whilst he was the rector at Trinity. This school was started by Chester S. Percival, A. B., and was called a church-family school for boys at Fredonia. The parish records note that Mr. Percival married Elizabeth Sherman in Trinity Church on April 21, 1846. According to an advertisement the school was to be opened on April 30, 1855. Those interested in the character of the school, rates of board, tuition, etc., were to address their letters to C. S. Percival, Care Rev. Israel Foote. A list of references were given including the Rt. Rev. W. H. DeLancey, Rev. W. Shelton, Buffalo, Rev. T. P. Tyler, Batavia, Rev. I. Foote, Fredonia, Rev. C. Arey, Erie, Pa., Rev. W. B. Edson, Dunkirk, Hon. E. Risley, Hon. R. McPherson, Fredonia.[5]

The editor of the Fredonia Censor noted the opening of the school in the following words: "It commences, we are happy to learn, under very favorable auspices. Mr. Percival's thorough education and ample experience as an instructor of youth, together with the eligibility of the location he has chosen for the school, combine to render this institution, as an advantageous one, for the course of education prescribed".[6] The editor was interested in the school and told of the examination of the scholars and he felt that the school bids fair to acquire an extensive reputation.[7]

The same paper told of an excursion under the auspices of the school to Hog's Back and again praises the teachers in these words "Mr. and Mrs. Percival seem qualified to inspire in their pupils that reverence and modesty which so much adorn the young. The training which the boys receive in that institution can hardly be surpassed in mildness, firmness and kindness by that of their parents at home".[8] Some further information is given of the closing exercises of the school for the second term. "The number of boarding students is limited to 30 and there have been 21 in attendance during the last term besides a few day scholars".[9] The school had ten boarding pupils in April, 1857, and twenty day pupils.[10] The school was to continue until April, 1858, when the Fredonia Censor of April 21st noted that Miss Thorn, who had conducted the school at the home of Mr. C. S. Percival, has been obliged to abandon the enterprise due to ill health. The article noted that Mrs. Percival proposes to continue the school. Her husband seems to have lost his interest in the school and went on lecture tours. He was portrayed as a man with poetic talents - - combined with his fine elocutionary and rare capability of dramatic impersonation.[11] The school seems to have just petered out.

The Fredonia Advertiser adds a list of further information when it tells that the Rev. Chas. H. Platt and Chester S. Percival of the Protestant Episcopal Church, had

received appointments in the regiments raised in this state. The editor points out that Mr. Percival had been a student and assistant teacher at the academy and head of a church school here.[12]

Trinity had a very interesting organist for part of Mr. Foote's period as rector. His name was Lemuel Rockwell. He had been born blind, but revealed a talent for music and graduated as an organist and teacher of piano. He came to Fredonia in 1856, lived on Eagle Street and gave instruction in vocal and instrumental music,[13] and at the Fredonia Academy.[14] Mr. Rockwell taught music to children of School District 8, his only remuneration being the compensation received from a concert given by the children.[15] His disability or his poverty or his popularity led a group of citizens to give a showing of a group of paintings and the proceeds were given to Mr. Rockwell.[16] He resigned as organist at Trinity in 1858, leaving the village in July of the same year. He died at Hornellsville in 1872.[17]

The Rev. Israel Foote was a very active parish priest. From May 12, 1854, until April 12, 1857, he officiated at 102 baptisms, 20 marriages and 25 funerals and presented 41 persons for confirmation. The reports to the annual Diocesan Conventions of 1854, 55, 56, and 57 reveal him as an excellent spiritual shepherd. The report of 1855, page 74, gives the number of families as 72, with 50 baptisms composed of 29 children and 21 adults and with 81 communicants. He catechized the children in church 20 times and had a Sunday School numbering 84 consisting of 27 male and 57 females. The staff of the school numbered 22, 6 male and 16 female. The Diocesan Journal report for 1856, page 71, noted that there were 98 families 287 adults and 101 children with a Sunday School numbering 83. The Sunday School staff consisted of 17 teachers, 5 male and 12 female. During his period as rector, he baptized 40 adults. This in itself reveals a spiritual shepherd of very high standing which was revealed in his later career.

Mr. Foote was succeeded by the Rev. Louis LeGrand Noble. The Fredonia Censor contained but little information regarding Mr. Noble. One item in the issue of August 11, 1858, states that "Trinity Church will be opened for service Friday evening next at half past six o'clock, preaching by the Rev. Dr. Cole of the Nashota House". After Mr. Noble's departure, a note was copied from the New York Tribune, "That Mr. Church, the artist, has gone from Halifax in company with Cole's biographer, Rev. Louis L. Noble (late rector of Trinity in this village) whence they will cruise off the Newfoundland Banks for icebergs which Mr. Church intends to sketch for a new picture".[18] Mr. Daniel Whitford had this to say of Mr. Noble "By some accident soon after he came to Fredonia he became lame, which interfered a good deal with his parish work. His stay was short. He accepted a call from Hudson City, New Jersey. He remained there a number of years. I called on him in 1872 and found him in a good parish, quite content. He was afterwards a professor at Annandale".[19] According to the Church Almanac, he was at Annandale in 1880, and retired two years later to Ionia, Michigan. He was not listed in the Church Almanac of 1884.

His report in the Diocesan Journal in 1858, page 79, stated that Trinity had 100 families with 100 communicants. He had baptized 14 adults and 12 infants and had held 104 public services on Sunday and 52 on other days, that Holy Communion had been administered 14 times, the children catechized 12 times and the Sunday School had 12 teachers and 70 pupils.

During Mr. Foote's rectorship, Mr. Jonathan Sprague died and his place as senior warden was taken by William Risley. Mr. Elias Forbes, the largest stockholder and superintendent of the Fredonia Light and Gas Company, was chosen as the junior war-

den.

The Fredonia Censor was not reporting many of the activities of Trinity Church, but it did note a religious revival which was taking place in the village.[20]

Mr. Noble's period and the first years of his successor was a period of intense emotion since the division between the north and the south was coming to the breaking point. The editorial in the Fredonia Censor on the hanging of John Brown was a brilliant piece of writing.[21] The feelings of the editor and many in Fredonia and vicinity were expressed in other articles in the same year.[22] The Fredonia Censor had carried accounts on the slave question as early as 1827 and in July, 1835, when an article appeared on the Wilberforce Settlement in upper Canada (about twenty miles north of London, Ontario).[23] There were many other articles about the problem and notes regarding slaves who were fleeing from the south and being aided by the underground railway in this vicinity. I imagine that a number of homes in Fredonia had hiding places for slaves on their way north and that the number engaged in this aid was much greater than we will ever know. The Fredonia Censor of August 8, 1838, said "that the Chautauque Anti-Slavery Society will hold their annual meeting at Westfield on Wednesday, 29th, at 4 o'clock p. m. Abolitionists are respectfully invited to attend. Rufus Jones, Sec'y., Jamestown".

An interesting note occurs in the Parish Register under the date of September 15, 1858. In the absence of a clergyman, Mr. C. F. Matteson, Esq., read the burial service at the grave of Judge James Mullett, one of the most brilliant lawyers in the history of Chautauqua County.[24]

In the late eighteen-fifties, the citizens of Fredonia were very interested in the use of gas to light their homes and streets. Some buildings on Main Street had been lighted with gas as early as 1825. In 1858, Mr. Preston Barmore drilled a new gas well on Canadaway Creek near Risley Street and brought in a much larger supply. Mr. Elias Forbes, a former merchant, bought a controlling interest and became superintendent of the Fredonia Light and Gas Company. Some additional gas lines were laid on the main streets in the business section and some of the business places installed gas lighting. The Village Corporation had contracted for six lamps for Main Street to illuminate them by Christmas Eve.[25]

The same paper noted "that gas light is now used by Trinity Church in the village, where for the first time its consumption has been gauged by meter.[26] The cost was to be $4.00 per 1,000 cubic feet". The use of gas for lighting must rank as a first for any church in the Diocese and for the United States. This event, in itself, makes Mr. S. H. Norton's rectorship in Fredonia more noteworthy. The Fredonia Censor told of the digging of more wells during the eighteen-sixties and early seventies.[27]

During the same period some of the citizens in Fredonia were interested in a water supply for the village. Their success was reported as follows: "Explorations made on the grounds of T. W. Glisan, Esq., under the direction of the Gas and Water Company, have resulted in the development of springs amply sufficient to furnish the village with all the water it will probably require".[28] T. W. Glisan was a brother of Mrs. George Barker. The discovery of oil in 1859 led to the invention of improved drilling equipment which was used to drill to greater depths for oil, gas and water.

At a meeting of the vestry on April 17, 1859, the Rev. S. H. Norton was extended a call to become the rector of the parish, at a salary of nine hundred dollars and free use of the parsonage. The Fredonia Censor noted "that the Rev. S. H. Norton of Unandilla, Chenango County, has become the rector of Trinity Episcopal Church in this village".[29] He had been a missionary at Cape Vincent, Watertown, Jefferson County, in 1849, and at Hamilton, Madison County, in 1851 and 1852.

He had hardly arrived in the village when he found that the main topic of local conversation was the discovery of oil in nearby Pennsylvania. Numerous articles were carried in the Fredonia weeklies on this subject in 1860 and 1861. Mention was made of drilling in the vicinity.

One of the leading businessmen of Fredonia, Mr. H. L. Taylor, took an interest in the oil fields in the vicinity of Titusville about 1865.[30]

The editor of the Fredonia Censor summarized the interest in an article, "Oil on the Brain", in the following words "The novel disease of which no description is given, we believe in medical works; appears to be prevailing very extensively here at present. It seems to be an epidemic, and is carrying off a number of our best citizens. It first broke out last summer, but the virulence of the disease appeared to have been checked until it recently received an accession through the return of some infected persons from Tidioute and Oil Creek, since which it has raged fearfully. Its premonitory symptoms may be known by the excited air of the patient when he finds himself in the vicinity of someone lately returned from the "diggings", his mouth opens and his ears pick up at the mention of oil - - - The only effectual remedy that is known to the "faculty" is speedy and copious depletion (of the pocket) which is sure to conquer the disease after a season, if the patient survives the treatment".[31]

Mr. Norton was to be the rector of Trinity during one of the most trying times in the history of our country, the War Between the States. The Minutes of the Vestry are scanty during this period, and the columns of the local weeklies contained little of the religious happenings of the period. The papers were filled with events leading up to the war, the formation of regiments in which the men from this area served, letters from soldiers on active duty, the battles, the casualties, the efforts of the ladies and others to provide comforts for the soldiers on active duty and assistance to the wives and families of the men who were in the service. The letters from the soldiers in the Fredonia Censor reveal the skill, the courage and the sterling character of the men who had volunteered. The loss of so many in the struggle was not only a tragedy for the bereaved families, but one that the country could ill afford.

No list of men who served from Trinity or who were killed in action exists. However, the local press give accounts of the enlistments and casualties.

The first casualty was General Rasselas Dickinson. He was listed in the parish records but was a Presbyterian. He died of disease in the Georgetown Hospital and was buried with military honors in Fredonia, October 22, 1861.[32] The parish register lists his wife, Sarah, as a communicant at Trinity as early as 1854.

David S. Forbes, who with his family went to Trinity Church, was the Colonel of the 68th Regiment of the National Guard. This regiment responded to the call of the Governor of Pennsylvania when General Lee invaded that state. The regiment did not arrive in time to see action in the Battle of Gettysburg, but followed Lee's Army in its flight to the Potomac.[33] The 68th Regiment provided some of the early training for many of the men who enlisted in the Excelsior Brigade and other units formed within and without the county. David S. Forbes was the father-in-law of Commodore William B. Cushing. Frank Stevens who enlisted in the band of the Excelsior Brigade was a member of Trinity.

Most of the newspaper articles have given attention to the exploits of Commodore Cushing. His brother Alonzo revealed as much courage and fortitude and willingly gave his life in action. Mr. Alonzo Hereford Cushing was baptized in Trinity on September 5, 1847. "He graduated from West Point on June 28, 1861. He is commissioned as First Lieutenant, and is attached to Colonel Anderson's regiment in Kentucky."[34] He

was in charge of a battery, Company A, Fourth Regular Artillery of the United States at the Battle of Gettysburg. Though grievously wounded, he kept firing his gun as General Pickett's men made their famous charge and fell dead as the charge was broken.[35]

Returning veterans and their families such as Jesse Putnam and Major E. A. Curtis were to be active members at Trinity.

Mr. Norton, as his predecessors, entered into the cultural life of the village. The Fredonia Censor in its issue of February 8, 1860, noted that the "Rev. S. H. Norton gave the last lecture on Wednesday evening on the use and meaning of words. He traced the origin of many of the words in use in our language, showing their derivation and original use".

The first mention of decorating the church to be found in the Minutes of the Vestry was in 1860, when J. N. Greene and P. H. Stevens were appointed a committee to trim the church and Mr. I. H. Wilson, A. Todd, G. Bartholomew and Ira Porter were to get the greens.[36] The four last individuals named were farmers and the two former lived in the village. We do not know for certain when the custom of decorating the church at Thanksgiving, Christmas and Easter started at Trinity since the local papers did not carry accounts of these services in early days.

The Parish Register tells of the death of Mary Howard, daughter of Samuel H. and Mary A. Norton, on March 8, 1860. She was sixteen years old and her death cast a dark shadow over her father's life. The Diocesan Journal spoke of his long sickness in 1861 and of the church being opened for lay reading.[37] Mr. Norton wrote, published and distributed a booklet entitled, "In Memoriam", a personal record commemorative of Lent and Eastertide, 1861. The pamphlet was addressed to the congregation of Trinity Church, Fredonia, and other valued friends and neighbors. The article tells of his loss, reveals his faith and expresses his thanks for the many kind acts of his friends.[38]

The accustomed services were carried on during the troubled years. The editor of the Fredonia Advertiser, Mr. Levi L. Pratt, a member of Trinity, noted "that Trinity Church would be opened for the accustomed office of praise and thanksgiving on Thanksgiving Day and that the Right Rev. W. H. DeLancey, D. D., Bishop of the Diocese of Western New York, is expected to officiate at Trinity on Sunday afternoon next at 3 o'clock p.m."[39] The Bishop was at Fredonia on May 30, 1860.[40] An advertisement was carried in 1862 that the Bishop would hold divine service in the Baptist Church at Laona on Sunday next, the 26th, at 4 p.m.; also, at the same place every week thereafter by the Rev. C. W. Wall who has been appointed to officiate there in connection with Forestville.[41] No further mention is made of the above arrangement.

An article entitled, "Fast", appeared in the Fredonia Censor on September 25, 1861, and ran as follows: "Thursday of this week is the day recommended by the President for fasting, humiliation and prayer, for the deliverance of our country from its present troubles. Services will be held in all the village churches on that day, at the usual hour in the forenoon. Bishop DeLancey will be present at the evening service in Trinity at 7 p.m. It is desirable that the places of public business in our place should be closed and the day observed with becoming respect by all our citizens".

The children were not forgotten during the period. The annual picnic was held at Van Buren Point by Trinity Sunday School, at which were some 120 children and as many older persons. The article in the paper mentioned that a beautiful dinner was served and that the Dunkirk Regimental Band accompanied the school and contributed much by their excellent music, both in the streets and after arriving upon the ground.[42]

The children were not forgotten in a musical way. In the same year, a motion was

passed in the vestry to secure a competent teacher of music to attend rehearsals and teach music to the children.[43]

Raising money for things related to the war must have brought some financial difficulties to Trinity. The ladies of Fredonia made up articles for the soldiers entering active service and sent materials to the army hospitals.[44] In May of the same year money was raised for a volunteer relief fund.[45]

Mr. Norton died on May 7, 1864, aged 46 years. Mr. Daniel Whitford said that Samuel H. Norton "was a careful, studious man, a good pastor and an excellent man, but he had little of the brilliancy, magnetism and show of his brother. He was very much liked by everyone".[46] His brother, the Rev. Levi W. Norton of St. Luke's, Jamestown, put this note in the parish register when he recorded the burial: "Here ends the earthly record of a noble and faithful laborer in the Church of God. Let me die the death of the righteous". The editor of the Fredonia Censor noted that he had labored with zeal and devotion and that he possessed a well calculated intellect.[47]

His zeal and devotion is shown by his various reports to the annual conventions of the Diocese of Western New York. The Diocesan report, 1861, page 74, listed 101 families with 264 adults and 141 children, with a communicant strength of 28 male and 102 female. This proportion seems to have been the pattern at Trinity for many years. The Sunday School had about 80 pupils. The level of adult baptisms was still high. In 1860, he baptized 18 adults and 16 children. The reports tell of the givings. They were very creditable remembering the effort being spent on the war. The report for 1863, pages 90-91 contains the following parochial objects - - alms at Holy Communion, $46.72; current expenses including the rector's salary, $777; the Sunday School, $15; the poor, $26.40; thanksgiving for the rector, $60.00; church debt, $120.00; for Diocesan objects Christmas fund, $11.00; General Theological Seminary, $2.00; poor of England, $4.25. The total offerings for the parish $1,113.37. Some items were not included in the above. The wardens estimated that the church property was worth $5,000; the rectory, $3,000; indebtedness, $500.

The parish register reveals that he officiated at 71 baptisms, presented 71 for the Holy Rite of Confirmation, solemnized 23 marriages and took 67 funerals.

After the death of Rev. S. H. Norton, the ladies of Trinity erected a monument at his grave in Forest Hill Cemetery, placed a tablet in the church and paid for the lot in the cemetery. They collected $302.25 and paid for the stone at the cemetery, $190.00; the tablet in the church, $100.00; and the plot, $12.25.

The Rev. Charles Arey became rector of Trinity in July, 1864, and was to remain in Fredonia until Easter, 1872. He had married Sarah Crosby Risley, January 11, 1849, whilst he was rector at St. Peter's, Westfield. Miss Risley was a daughter of William Risley and the marriage took place at Trinity Church, Fredonia. Mr. Tyler noted in the register that this was the first service after the enlargement of the church.

Mr. Arey was born in Wellfleet, Massachusetts in 1822, and received his education at Dartmouth, Harvard, and Kenyon Colleges. He graduated from the latter college in 1846. He was at Trinity Church, Toledo, before moving to Westfield. Mr. Arey was ordained to the priesthood in 1848 by the Rt. Rev. William H. DeLancey, Bishop of the Diocese of Western New York. His health was never rugged and he was recuperating for some months at Mr. Risley's home in 1849. After his recovery, he was called to be the first rector at St. John's, Dunkirk, in 1850. He went from St. John's, Dunkirk, to St. Paul's, Erie, Pennsylvania, and from Erie to Grace Church, Garden City, New Jersey. Mr. Arey was given a leave of absence for three months by the vestry of Grace Church, "the present feeble state of his health requiring a respite from parochial la-

bors".[48] He came to Fredonia in 1864 and went from Fredonia to St. John's, Buffalo. The congregation at St. John's gave him a present of $1,000.49 In 1875, he accepted a call to St. Peter's, Salem, Massachusetts, where he remained as rector until 1890, when he was forced to retire because of ill health. He visited Fredonia on numerous occasions, and on one visit delivered the sermon when the Rev. J. J. Landers became ill and collapsed whilst taking a Sunday service.[50]

He paid numerous other visits to Fredonia and preached at Trinity, August, 1883, and baptized six children.[51]

He lost his only daughter, Isabel Caroline, on October 23, 1877, aged twenty-three years and three months.[52] The vestry at Trinity sent a letter of sympathy on this occasion. One son, William, was to survive his parents. Both Isabel and William were baptized at Trinity.

For some unexplained reason there are no baptisms or burials recorded in the parish registers for his years as rector at Trinity. Four classes were presented for confirmation, with seventy in the classes. A note states that a fifth class was presented, but no names are given.

The Rev. Charles Arey was in charge of the parish when the soldiers came marching home from the war. Some of the soldiers were "described as demoralized members of society and hard to deal with. You cannot take a man away from his work and set him to march and fight for five years without turning his ideas and himself topsy-turvy. The older lads fall back into the grooves more readily than the lads who have been fighting, and nearly all who had been fighting were lads. Something like half of the soldiers in the Northern Army were under eighteen years of age".[53]

The assassination of Lincoln left a legacy of bitterness, which was to furnish strong support for the harsh policy of reconstruction devised by politicians for their own ends.[54] When President Johnson tried to follow a policy of magnanimity toward the south, the radicals endeavored to impeach him and the northern churches supported the radicals.[55]

The fifteen years which followed the Civil War witnessed the emergence of Modern America. The main phases were the heavy emigration to the west, the increased railway mileage, the huge expansion of industrial production, urbanization of the country and the moral sickness shown by the scandals in public and business life.[56] This was the Gilded Age.[57]

The period above was to cover the rectorships of Mr. Charles Arey, Mr. William O. Jarvis and that of Dr. J. J. Landers.

Two other movements came to the forefront during Mr. Arey's years as rector at Trinity, the organization of the Grange on April 16, 1868,[58] and the Temperance Movement. At least five of the fourteen charter members were parishioners at Trinity; Messrs. Louis McKinstry, M. S. Woodford, Ira Porter, N. L. Payne, and Herman Stiles. The latter was a veteran of the war between the States

The first Temperance Society was organized in Chautauqua County in 1829.[59] Meetings were held to form societies in the eighteen-thirties at Laona and Fredonia[60] and had various types of organizations through the years.[61] Dr. Asa Couch of Fredonia delivered Temperance lectures.[62] Drinking increased during the war and in the years following and the women of Fredonia, assisted by some of the men, took matters in hand and organized a march to visit the hotels and drug stores which sold liquor on December 15, 1873,[63] and eventually formed the Women's Christian Temperance Union.

Many Trinity parishioners were interested in giving money or marching such as John H. Hamilton, George H. White, G. H. Frazine, Mrs. George Barker, Mrs. L. B. Greene, Mrs. Leroy Atwood, Mrs. John Lathrop, etc.

Mr. A. C. Cushing, though he opposed the political aspects of the movement, signed the pledge in 1877, and Mr. Philo Stevens was 2nd vice president of the N. C. T. U. in 1877. Both were vestry men at Trinity.

The Temperance question was an issue in the elections in Pomfret and Fredonia.[64]

The ladies were very active at Trinity during these years. In 1865, they set out to relieve the vestry from their indebtedness and raised $706.95. The treasurer of the church, Mr. C. F. Matteson, in a financial report, revealed how the money was allocated: For interest on the mortgage to Mrs. Greene since Oct. 1, 1861, $30.00; for principle on Mrs. Greene's mortgage, $450.00; for painting the parsonage, $72.00; for treasurer of the parish (Wood) $16.75; cash, $90.00; for Mr. Davis, late sexton, on his claim for sawing wood, $30.00; for Willy Searle blowing organ, $8.20; for Mr. Hall, tuning organ, $8.00; for Mr. Frisbee, old bell, $2.00.[65]

On April 6, 1866, on a motion of William Risley, a committee appointed by the vestry was appointed to take steps for the erection of a parish school house. Messrs. Wm. Risley, A. C. Cushing and Ira Porter served as the committee. This group collected subscriptions of $717.80 and received $660.00 from the ladies, and three offerings amounting to $99.80. Mr. Risley set a value for the members donating work. The whole cost of the building was $1,600.75. A vestibule and a kitchen were added to the original building which was twenty-four by twenty-eight. This main section was to serve as a parish school house, a home for the sexton, then for parish and community activities until it was bulldozed out of existence in November, 1965. The parish had received an adequate return in the ninety-nine years of its existence.

In 1868, a number of references were made regarding the sale of the rectory on Day Street. This rectory seems to have been rented. Mr. Arey and his family, I imagine, stayed at the William Risley home. No real reason was given for the disposal of the property. At a meeting of the vestry on May 10, 1870, it was moved that "we do now sell the parsonage at five thousand dollars and that we settle with those holding an interest on the best terms that can be procured". When the house was built, a number of the parishioners through their payments became joint owners. Mr. E. A. Lester, who had paid $200, was to be allowed $14.00 slip rent a year during his and his wife's lifetime; David Forbes, who had given $100, was allowed seven dollars in slip rent annually; and in consideration of one hundred and fifty dollars by J. G. Rood toward the building of the parsonage, that George C. Rood be allowed the interest on that sum annually in slip rent at Trinity.[66] Mr. E. A. Lester did not live long to enjoy his free seat.[67] Some idea of the rent of the rectory is given from the suggestion that if the house was not sold, it should be rented to Mr. Archbold at an annual rental of four hundred dollars payable quarterly in advance.[68]

On March 24, 1870, the members of the vestry thought that the necessary repairs on the church edifice would be too costly. A motion was introduced to build a new church edifice for $15,000.00. Apparently, not sufficient subscriptions were promised and the proposed plan was forgotten. Thus, the original walls of the nave and the vestibule remain as they were in 1834 and 1849.

The Fredonia Censor reported one Christmas Eve service as follows: "Trinity Church was appropriately adorned with evergreen wreaths according to custom, and a large congregation was present Christmas Eve to take part and witness the services. Rev. Mr. Arey preached an able and earnest sermon on the Divinity of Christ - - - The children of the Sunday School sang their delightful carols and joined in the anthem with the choir, making with the select music for the occasion this part of the service also very pleasant and impressive".[69] This seems to have been the first mention of a

Christmas Eve service. The hour was probably 6:30 p.m.

Christmas parties were given for the children. A lengthy report was given of one held in Concert Hall when Mr. Arey received a sum of money and Mr. A. C. Cushing, superintendent, received an elegant Prayer Book from the children, Mrs. L. B. Greene was given a handsome silver token, and the Misses Mary Bradish and Elva Scott were appropriately remembered for their services in the choir.[70] A parish school seems to have been carried on at Trinity in the eighteen sixties. The Fredonia Censor reported on April 1, 1868, "that the winter term of Trinity Parish School closed on Wednesday of last week. The teacher was Miss Eliza Denton".

At the Diocesan Convention of 1864, Bishop DeLancey asked the aid of an assistant to be appointed at this convention. The convention honored his request and elected on August 19, 1864, Arthur Cleveland Coxe on the first ballot. He was consecrated at Geneva on January 4, 1865, and succeeded as Bishop of the Diocese on the death of Bishop DeLancey on April 5, 1865.[71] Mr. Charles Wells Hayes devoted much of the remainder of his book on the Diocese of Western New York to this devoted, brilliant and lovable Father in God.

An interesting meeting of the clergy called an Episcopal Convocation of the clergy of Chautauqua, Cattaraugus and Alleghany counties was held in May, 1871. Some eight clergymen were present and a number of missionary addresses were given. An opportunity was given for the parishioners to meet the clergy at Mr. Arey's residence where refreshments were served.[72]

The Rev. Charles Arey resigned his charge at Trinity at Easter in 1872 to accept the rectorship of St. John's Church, Buffalo. The vestry at St. John's was happy to secure him as their rector. They spoke of him "as one of the ablest presbyters in the Diocese. He is a ripe scholar and an eloquent preacher".[73] The Fredonia Censor had said many years before that Mr. Arey "carries to the noblest profession, a matured judgment, a virtuous understanding and a depth of learning".[74] Mr. Daniel Whitford noted "that we were all very much attached to him. His sermons were able - he rendered the service well and was a genial companion".[75] He had been a popular rector since the vestry minutes of Dec. 22, 1866, note that his salary was raised from $700 to $900.

In his farewell address to the parishioners at Trinity, he gave a concise review of the progress of Trinity during his rectorship. The total contributions for missionary, Diocesan and parochial church purposes was $17,232.66. He expressed his thanks to the faithful women and large hearted men of the parish, and his thanks for the good will of many outside the congregation. Mr. Arey mentioned the services of Mr. A. C. Cushing, who had been the superintendent of the Sunday School for thirteen years, an important aid to the rector's work. He also mentioned the presence of Mrs. Norton, widow of his beloved predecessor. During his rectorship he stated that he had baptized 31 adults and 94 children, presented 83 for confirmation, celebrated the rite of matrimony 30 times and officiated at 32 funerals.[76]

Mr. Louis McKinstry, a member of Trinity mentioned many other activities at Trinity. He told of the visits of the Rt. Rev. A. Cleveland Coxe to the parish. In the issue of March 1, 1871, he noted the visit and the sermons of the Rt. Rev. H. B. Whipple and the description of his work and activities amongst the Indians and Whites in the west. Mr. McKinstry did not forget to mention the visit of a native son, the Rev. Charles Champlin, of New Orleans and of his sermons and the attendance of relatives and acquaintances at the service.[77]

Mrs. Arey died at Salem, Massachusetts, on May 10, 1896,[78] and her husband on March 7, 1897.[79]

The Rev. William O. Jarvis came to Trinity in June, 1872. He was to receive $1,350 until such times "as the parish could secure a parsonage, and it is ready for occupancy" and then the salary shall be $1,200 and a parsonage.[80]

The Fredonia Censor welcomed Mr. Jarvis to Fredonia in the following manner, "Mr. Jarvis is a gentleman of talent and agreeable manners with whom the congregation and community expect to be much pleased. All extend to him a hearty welcome".[81]

Mr. Jarvis faced some difficulties in that a rectory had to be built or purchased and the church edifice was in need of repair. However, he had some assets in that the vestry was ready to help meet some of the challenges and the ladies of the church were active and willing workers. Some of his parishioners must have felt to some degree at least the great depression of 1873.

The vestry bought a lot on Temple Street south of the present W. C. A. Home. The lot cost $825 and the sum of $2,600 was suggested as the cost of the house.[82] The contractors were Messrs. White and Wells. The Diocesan Report for 1873, p. 105, tells that it was "a pleasant and commodious rectory on Temple Street which will be finished in October" and the report for the following year, page 111, said that the cost was about $5,000 including the lot.

The members of the parish set out to repair the church edifice. The ladies were asked to buy a new carpet for the church, the church seats were repaired and the front part of the church was painted as far back as the first buttresses.[83] A subscription list was reported by Mr. William Risley on which there were sixty-seven contributors and the amount promised was $716.96.[84]

The Fredonia Censor records the results as follows "The Episcopalians have so far progressed in repairing the church that service is now held regularly in the church. The ceiling and walls have been handsomely painted, the decorations of the altar are renewed and the chancel and aisles recarpeted. The pews are also to be remodelled and new carpet purchased for them, and the whole outside painted, including the renewal of part of the roof. The total expense for the repairs will be about $1,000. The ladies paid for the carpets with funds raised by the Mite Society. When the proposed improvements are completed, the church will look nicely without and within and be very comfortable and pleasant."[85]

Frequent references occur in the minutes to disagreements and discussions with the sexton. The vestry finally decided to repair the School House in such a manner as to render it a suitable dwelling house for the sexton. This was not to extend above the first floor.[86] This work was completed at the cost of $442.72 by James Wells.[87] The same contractor was asked to repair the damage done by the recent fire and the expense was to be paid out of money received from the insurance.[88]

The Church School was active during the period. The vestry on July 30, 1873, passed a vote of thanks to Mr. Darwin R. Thayer, Sup't. of D. R. Alleghany & Pittsburgh Railway and to Mr. Wm. H. Brick, conductor, for their kind and courteous attention- - - to those who participated in the late Sunday School Excursion to Warren. In 1872, the Sunday School picnic was held at Cassadaga.[89]

The church was decorated for Thanksgiving, Christmas and Easter and special music was one of the features. Sometimes the decorations could be termed lavish. The Fredonia Censor in its issue of November 25, 1874, reported as follows: "We understand that Trinity Church is now decorated with fruits of the harvest - a custom in the Episcopal Church which is hoped will more and more prevail that, ultimately the vestibule and its surroundings may be filled, and the thanksgiving may be dispensed to the less fortunate and less supplied. The singing of the church led by Mrs. J. W.

Cotton, Mrs. Geo. Tiffany, alto, and John Lathrop, bass, was added delight to the occasion". He reported later something of the decorations, the chancel being decorated with sheaves of grain and grasses on the altar, a pyramid of fruit in the font, suspended winter bouquets, and the lectern desk and chandeliers ornamented with autumn leaves, growing plants and various products of the harvest. The sermon was preached by the Rev. P. P. Kidder - - and was a logical exposition of the duty of Christians to give thanks and otherwise to glorify the Lord and also honor those in civil authority over us. The Scriptures were shown to be teaching obedience to the laws, wherever they were preached by the apostles. It was a sermon well calculated to do good and should have been heard by the County Board of Supervisors.[90] Unfortunately, Harvest Thanksgiving and the decoration of the church for that occasion has ceased at Trinity.

The Easter services were lengthy, consisting of morning prayer, Litany and Holy Communion and special music. The Fredonia Censor noted the details of the service on April 19, 1876, giving a description of the decorations and stated that Frank Miller played the coronet, J. W. Armstrong, the violincello, J. S. Lathrop, W. H. Scott and Mrs. Clara Cotton were excellent soloists.

Mr. Jarvis placed great stress on Lenten observance. The schedule for Lent in 1875, according to the Diocesan Journal, p. 94, ran as follows: Sunday services as usual, Ash Wednesday and Good Friday at 11 a.m., every other Wednesday and Friday at 10 a.m., on all other days at 4 p.m. except in Passion Week when all the services save that of Good Friday will be at 10 a.m. No mention was made of the nature of the services.[91] He told of a noticeable and gratifying increase in the number participating in Holy Communion in the report to the Diocesan Convention in 1874 on page 111.

Building a parsonage, repairing the church and turning the school house into a home for the sexton cost money and effort. The women had raised considerable money, but the amount was never given in the vestry minutes. The vestry had initiated the work. Some dissatisfaction manifested itself and some of this was directed toward Mr. Jarvis. Matters came to a head at a meeting of the vestry on January 13, 1877. Mr. Jarvis was absent. Mr. P. H. Stevens who reported the meeting said, "that conversation ensured relative to the affairs of the parish - the relation of the pastor and people and church and parish matters were freely discussed by all present". Those present were Wm. Risley, Elias Forbes, Thomas Prushaw, J. Wells, Dr. A. P. Phillips and P. H. Stevens. Mr. Elias Forbes presented the Treasurer's Report:

The amount due the Rector, Jan. 1, 1877	$493.00
The amount due White and Wells	130.00
The amount due for wood	69.00
	$692.00

The amount due the parish on unpaid pew rent was $120.00. The vestry decided to put a mortgage of $500 on the parsonage to meet the rector's salary. Some discussion ensued regarding the rector's salary. Some of the vestry wished to cut it from January 1, to Easter to the rate of $1,000 annually. Mr. Judge Barker, in his amendment which was carried, suggested that the rector be retained until Easter at the present rate salary $1,200 and parsonage, and at that time his resignation be accepted. It fell to the lot of the wardens, Mr. Wm. Risley and Mr. Elias Forbes to acquaint Mr. Jarvis with the action of the vestry.

Mr. Jarvis had two weeks to prepare an answer. Mr. A. C. Cushing and Mr. Ira Porter were present at this meeting, but Dr. Phillips and P. H. Stevens were absent.

The rector seems to have been in good form and had some right to be a trifle disgusted. After all, his salary was overdue and even parsons have never been known to live on air alone. Mr. Jarvis may have been wrong in declaring the actions of the vestry null and void. He then proceeded to enlighten the vestry upon their legal, social and spiritual rights, duties and status and at the same time signified his intention to resign. The clerk noted that the meeting ended in this manner: "Much regret expressed by each member of the vestry that such action seemed necessary".[92]

Mr. Jarvis presided at the vestry meeting on March 23, 1877, when the vestry accepted Mrs. Julia Lord's offer of a loan of $500; and at the annual meeting of April 2, for the election of wardens and vestrymen.

The rector in his resignation on April 6, 1877, thanked the parishioners for their many kindnesses and for all the loyal aid "you have given me and my associates in the administration of the parish - - - - If any one of you can remember anything unfaithful or unkind in my relations with you, I hope you will do me the favor to inform me with all frankness and give to me an opportunity for explanation or apology".[93]

The editor of the Fredonia Censor didn't seem to know what had happened at the vestry meetings and seemed surprised at the resignation. He stated that "we are informed that the rector's resignation was against the urgent advice of the Bishop and was offered because he felt in the circumstances he could not do the work of his office satisfactorily. Mr. Jarvis has been a faithful minister, and is a man of culture and sincere Christian character - - - he has baptized 102 persons, presented 75 to the Bishop for the Holy Rite of Confirmation, officiated at 56 funerals and solemnized 24 marriages".[94] He was the rector for four years and ten months and the record of his work speaks for itself. The number of communicants was 200 with 20 teachers and 106 pupils in the Sunday School.

Mr. Daniel Whitford said that Mr. Jarvis went to New York to look for a charge and that "His uncle died soon after leaving a considerable estate and a will under which he was executor. As part of the estate was given to him, he retired from church work".[95]

Lloyd's Clerical Directory stated that he was ordained deacon in 1849, raised to the priesthood in 1850 and served in numerous parishes until his resignation at Trinity. He died November 20, 1900, in Buffalo, New York.[96] One of his sons, Henry D., lived in Dunkirk.

CHAPTER VII

THE TWENTY YEARS OF THE REV. JOHN J. LANDERS, 1877-1897

Specialization continued in the rural areas of this section during this period with the increase in the number of nurseries devoted to grape culture. The Fredonia Canning Company, which was formed in 1881,[1] revealed another phase of specialization. The note on the national scene was the exhaustion of free land on the frontier.[2]

The specialization of industry in the country was to have a serious influence on the Village of Fredonia. This was most noticeable in the wagon and buggy industry. A number of men or firms had been engaged in this type of work since 1821. The strongest firm was started by H. L. Taylor in his blacksmith shop in 1855. This grew into a prosperous company and was known by different names in the eighteen-sixties and seventies. This firm developed modern techniques of production and marketing and was at its peak about 1875.[3] This company was unable to meet the competition of the larger firms with more capital at their disposal in other areas. Thomas H. Prushaw bought out the business in 1886[4] and sold the large buildings to the Dunkirk and Fredonia Railway in 1888.[5] This ended an industry which at one time had employed one hundred men.

Two enterprising brothers, Edward D. and C. M. Howard, bought out a business established by Dr. E. M. Pettit in Versailles. This was moved to Fredonia where it was known as Pettit and Barker.[6] Dr. Pettit and his son-in-law, Darwin R. Barker, produced Pettit's American Eye Salve. Dr. Barker's home and business establishment was torn down when the Niagara Mohawk put their power lines across Central Avenue. The buildings were situated roughly where the north road to the Fredonia State buildings enters from Central Avenue. This sale was called the largest transaction in the history of the village. This business prospered in Fredonia,[7] but was moved to Buffalo about 1888. Later, it was known as the Howard Brothers Chemical Company.

The two brothers launched into another business and organized the Independent Watch Company in 1881. An article in the Fredonia Ceasor entitled, "New Enterprise", made the following comment, "but few of us have any idea to what extent their watch business which they commenced several years ago has grown. Their sales have been so large, and the difficulty of procuring watch movements so great, that they have determined to build a factory for manufacturing watches. They have already considerable machinery, and skilled workmen from Switzerland, and have for some time been making watches at the factory on Main Street".[8] The article goes on to state that owing to their limited capital and insufficient machinery they are not at present able to meet the wants of their greatly increased business. Mention was made of the Waltham Works and of the number employed at their factory and of the debt of Elgin, Illinois, to the watch factory in that town. A company was formed in Fredonia to provide more capital and property was bought on East Main Street and a large factory was built. The company shipped watches by mail to station agents and others, and one of these by the name of Sears was so influenced by their mail order business that he went to Chicago and organized the mail order house known as Sears and Roebuck.[9] An agreement was worked out for a new watch company with some Fredonia stockholders in Peoria, Illinois.[10] The Independent Company ceased operations in the village and moved to Illinois. An article taken from the Watchmaker spoke of the energy of the Howard Brothers and stated, "we congratulate Chicago on having acquired another real live busi-

nessman".[11] In 1889, the brothers sold their interest in Peoria and entered other business enterprises in Buffalo. Smaller industries started in Fredonia but they were never sufficient to meet the working needs of local people. Fredonia, as a result, became the bedroom for workers in Dunkirk, Jamestown, Buffalo, etc.

The last two decades of the nineteenth century marked the beginning of the bicycle era, bicycle clubs and bicycle racing, the invention of the automobile and the use of telephone in the village in 1889. The depression of 1893 and its results must be remembered in the assessment of the latter years of the rectorship of Dr. J. J. Landers.

The Rev. John J. Landers was called, according to the vestry minutes, to be the rector at Trinity on May 9, 1877. This call was for a trial period of four months. The call was noted by the Fredonia Censor as follows: "The Rev. Mr. Landers of Rochester, has accepted a limited call to the rectorship of Trinity Parish and will probably begin his ministrations on Sunday next".[12] In September, the call was made for an indefinite time. In this instance the indefinite time was to last until November, 1897, and this was the longest period served by any of the rectors at Trinity. He was born at Clare Island, County Mayo, Ireland, in 1834. He graduated from Trinity College, Dublin, with high honors.[13] He came to America a few years after his graduation and was, for some years, pastor of the Frank Street Methodist Church, in Rochester. This church didn't pay his salary in full, so he entered legal action and won his case,[14] but this was reversed in 1897. Mr. Landers went from Rochester to Montreal, Quebec, and on December 20, 1874, was ordained to the diaconate of the Church of England in Canada by the Bishop of Montreal. The following year he was raised to the priesthood. His Alma Mater, Trinity College, Dublin, was to give him one more honor in 1878, when he received the Doctores in Utroque Jure.[15] The Rt. Rev. A. C. Coxe, who was a favorite at Fredonia and drew large crowds on his visitations,[16] seems to have suggested him to the vestry.

Mr. Landers was a very energetic man, a brilliant preacher, teacher and lecturer and his first years at Trinity, his one and only Episcopal parish, were to be years of progress.

An organ committee, under the chairmanship of Mrs. J. W. Cotton, was busy raising funds for a new organ. This will be noted under the work of the ladies and was finally achieved in 1878. The vestry decided to change the location of the organ from the balcony to the main floor of the church. The vestry built a room for the organ at the cost of $371.77.[17] The pipe organ was placed on the east side of the church at the front, facing across the church. This, the third or fourth organ, was to be used at Trinity until it was destroyed by the fire in 1925.

The vestry decided to raise the rector's salary from $1,000 to $1,200. This raise was to take effect on January 1, 1879, and was to be paid in advance the first of each month at the rate of $100 a month.[18]

The annual meeting held on Easter Monday, April 22, 1878, not only elected the wardens and vestrymen, but passed a vote of thanks "to the Rev. and Mrs. John Landers for the valuable and generous gift presented to the parish on Easter Sunday, consisting of a stone font, a marble cross and an altar cloth, the font being fair and beautiful in proportion and design bearing inscriptions and ornamentation emblematic of our religious faith and hopes, and the linen in perfect purity and of soft fine texture".[19] The font is situated in the children's corner. In the restoration of 1926, the font was made stationary and is almost hidden from the view of the congregation during a public baptism. Public baptism should be the norm for this service.

The ladies and the vestry turned to the beautification of the church. The church was

painted on the outside both brick and woodwork. The pews were repaired and painted and the sidewalls were given a coat of paint. New gas fixtures were installed and the seats were upholstered. The upholstering of the seats was the costliest item, $498.71. [20]

The new organ was installed in September, 1878. The Hon. George Barker paid the insurance on the organ for three years. The Fredonia Censor commented as follows "Trinity Church reopening was attended by a large congregation. The church had been very nicely refitted, the new upholstering and the general renovation combining to make it as pleasant and homelike as can be desired. The new organ is highly satisfactory, especially the sweetness of tone and variety of expression - - - the building is now in condition that will need no extensive repairs for years to come and with a popular and able minister and an increasing attendance, the congregation is correspondingly happy and hopeful". [21]

Mr. and Mrs. Landers were very popular during their first years at Fredonia. They were remembered at the Christmas Season in 1878 and put a card in the paper "To express their hearty thanks to their kind parishioners for the beautiful articles of silverware, and the other prized and precious tokens of friendship and affectionate regard presented last Thursday evening. May God bless the generous givers in basket and store". [22]

The vestry, on July 11, 1879, passed a motion of thanks to Mrs. Julia Lord "that the noble and affectionate act in placing a memorial window over the vestibule of the church in tasteful and appropriate design has the hearty approval of the vestry and congregation of Trinity Church. That our departed brother and sister whose names are inscribed are worthy of such a tribute to their character".

This memorial window was probably destroyed by the fire of 1925. There are no names on the present window, nor did the Minutes of the Vestry indicate to whom it was dedicated.

During the year 1880, the repair of the horse sheds was discussed by the vestry and the women's organizations. Seven new stalls were built and the remainder of the sheds repaired. This work cost $226.16 of which $170.42 was received from the Guild. The ladies also paid $40 toward the purchase of wood. The financial report of December 16, 1881, gives some interesting items: the Easter offering was $328.93; Easter Pledges, $3,800; Lenten collections, $44.10; LeRoy S. S. Fund, $150.00; Rev. J. J. Landers, $100; $70.87 was paid for wood; $503.54 was paid to Mrs. Lord being her note plus interest; the Village Corporation tax was $8.35; County and School tax, $15.02; Insurance for the organ for 3 years, $30.00.

On April 18, 1881, the vestry passed a vote of thanks to Mr. LeRoy Atwood for his beautiful and costly gift to the parish of a polished brass memorial cross in memory of his late, beloved wife, Mrs. Helen Greene Atwood. This is the present cross which sits on top of the tabernacle on the altar.

One year later, the vestry passed a motion of thanks to Mrs. Thomas Grosvenor of Dunkirk for the beautiful and appropriate marble tablet in memory of her respected father, the Hon. Elijah Risley. [23] For some reason, a mistake in the date of death was made, the tablet stating 1869 instead of 1870. The Altar Guild received a vote of thanks for their donation of a brass altar desk on April 26, 1882.

On July 31, 1882, Mrs. McPherson requested to place a piece of statuary in the church in memoriam. This request was granted and a committee was appointed to oversee the building of an alcove. This piece of statuary was in memory of Mrs. McPherson's sister, Miss Phoebe Hull Thompson, who died whilst on her way to Italy in 1869. This memorial is in the alcove above the small altar in the Children's

corner.

On March 16, 1885, an exchange of the parsonage on Temple Street was worked out with Mr. Eli Roberts for his property adjacent to the church edifice. The vestry paid $2,500 extra and this amount was borrowed from Mrs. Mullett.[24] The new parsonage needed some repairs and Mr. Landers offered to give a series of lectures in the Fall to meet the cost of the repairs, purchase wood and coal and lights for the church. He asked for the co-operation of the vestry in disposing of seasons' tickets for the same.[25]

Mr. Landers seems to have given a number of series of lectures. The Minutes of the Vestry for December 22, 1883, stated that "Dr. Landers reported net receipts from illustrated lecture course as amounting to $211.72."

In May, 1885, the vestry had incurred a debt of $2,500.00 in the exchange of houses. The vestry had planned to pay this debt in five annual installments, but for some reason the mortgage was drawn up on a three year basis. A special appeal was made each Easter to meet the payment due. The Fredonia Censor reported the results of the appeal in 1888 in an article, "Easter Sunday - A Joyous Day for Trinity Parish". "Not withstanding this feast of spiritual things, there was a temporal matter on hand which was prominent in the minds of many in the congregation, namely the extinguishment of the debt on the rectory - - This was successfully accomplished in succession each Easter Sunday beginning two years ago, and the final amount required for interest and principal $950 was raised last Sunday. The plan had not been to have public pledges or any machine boom about it, but to ask each one to send in a sealed envelope his or her pledge. The result was equally gratifying to the rector and congregation. The report of the pledges and other pledges were read at the children's service Sunday evening. Among other means used was placing little wooden barrels in each family in which the children were asked to deposit their spare pennies. Then, the Parish Guild did excellent work pledging $200 in the offering on Sunday - the final report was as follows:

Receipts from barrels	$ 75.30
S. S. classes	51.28
Lenten Collections	52.49
Drafts by mail	125.00
Cash at Easter	250.18
Pledges	422.00
	$ 976.25

The doxology was sung lustily after the report. The effort was a broad one from the standpoint of the parish and former members were not forgotten, one interesting letter is included.[26]

Chicago, March 28, 1888

A. C. Cushing, Esq:

Mr Dear Friend: I have received a circular from the vestry inviting me to give them a little help for the Easter offering, and I enclose a draft of $50 for that purpose. Many years have elapsed since I was a resident of Fredonia, and of my early friends, yourself and a few others alone remain. I shall ever hold their names in kindly remembrance, the few who survive and the many who have departed, and shall always feel a kindly interest in the village where I spent some very pleasant years, and in the church where I was accustomed to worship. With my best regards to yourself personally, I remain

Yours truly, Henry Keep "

Mr. Henry Keep was a lawyer by profession. He was very active at Trinity in the early eighteen-fifties and attended the Diocesan Convention in 1858. He moved to Whitewater, Wisconsin, and then to Chicago. Mr. Keep died on May 4, 1897.[27] The editor of the Fredonia Censor noted that the estate of the late Henry Keep was valued at $1,091,000 of which $660,000 is in real estate and commented that "He would hardly have accumulated that much had he remained a lawyer in Fredonia."[28]

Repairs were carried on during the year 1888, on the tower and in the vestibule. The roof was shingled and the outside of the church was painted and a stone walk was laid from the church to the sidewalk. Three loans amounted to $1,250.[29] On April 11, 1889, a resolution was passed thanking the Hon. George Barker for the cancellation of an indebtedness to him of $200. The treasurer, Mr. Elias Forbes, reported an indebtedness of $2,100 at the same meeting. Part of this debt was met by an Easter appeal and Mr. Forbes reported that $900 was raised on Easter morning.[30] Repairs were continued in the following year on the parsonage and sexton's house.[31]

The heating of the church had been a heavy expense for many years. Wood had been the fuel used until the eighteen-eighties when coal was used as well as wood. In 1891, a furnace was purchased for $92.10.[32] Coal was used as fuel for the new furnace.

Music was another costly item for the church since not only the organist, but some members of the choir were paid. The Diocesan Journal of 1889, p. 91, lists the music fund at $300. In 1880, Mrs. Clara Cotton was in charge of the singing and received a salary of $125. Mrs. Cotton had been the chairman of the organ committee to raise the funds purchased for the organ in 1878. She was engaged as organist in 1880, and her salary was paid by the Ladies Sewing Society with the concurrence of the vestry.[33] She resigned in 1881, and directed the Presbyterian choir for some years until she left the village in March, 1886.

Mr. George Manton was engaged as organist on May 4, 1881, and Mrs. Howard agreed to sing without compensation.[34] Mr. Manton was either engaged in studying music or playing elsewhere until he was hired by the ladies in 1890.[35] In the interval, various people had played the organ including Mrs. C. M. Howard. The Fredonia Censor spoke very highly of Mrs. Howard's musical ability in the issue of July 23, 1884. She had taken the organ for one Sunday in the absence of Miss Jones, and her playing was described as follows "Mrs. Howard's tasteful and effective playing was a great treat to the large congregation. The secret of Mrs. Howard's power is largely owing to the fact that she had a passionate love for and pride in the beautiful instrument, and puts her heart into every piece she plays. Hence, her execution is never mechanical whilst numberless impromptu touches reveal her taste and genius".

Mrs. George Tiffany had served as organist for a time and Captain E. A. Curtis as choir director. Mr. George Manton received a salary of $150 a year in 1890, and this was paid by the ladies.[36] The blow boy, E. Palmer, received $25 a year for his services in 1886.[37]

The choir put on an entertainment to raise funds when this seemed necessary. One was reported in the Fredonia Censor on May 16, 1894, when "Mrs. Landers and Captain Curtis presented the 'Cadets Picnic' last Thursday evening. Mr. Howard Putnam and Miss Minnie Annis took leading parts in the operetta. Phelps, Warren and Mixer were policemen. The Misses Flag, Bartram, Chatsey and Mixer took part in the first two pretty dances. The net results were about $125".

An Eagle Lectern was given to the church in 1890. This gift was a memorial to Mrs. Alice D. Smith and was donated by Mrs. E. Rolph, the wife of Dr. Rolph.[38] The cost was $375 as given in the Diocesan Journal of 1890, page 111.

The Easter services were notable for the sums of money raised for special purposes. We have noticed that the offering in 1888 was used to make the final payment on the rectory.

The vestry appealed for $600 in March, 1891.[39] The Fredonia Censor gives some of the feeling and results of the appeal in an article. "Joyous Easter at Trinity." The result was highly gratifying to the faithful rector, Dr. Landers, - - it will nearly pay off the floating debt - - leaves only the annual deficiency, a comparatively small amount to raise next Easter". He tells that the result was obtained by sending out a circular to each parishioner before the service which told of the needs. No member was informed of what any other member or friend gives - - Note only being given of gifts from outside. Since Dr. Landers came here 14 years ago, a large debt has been paid off. A new rectory purchased and repaired, the church edifice made better than it was before and all have been made by appeals only once a year.[40]

The financial needs of Trinity were met by the annual appeal at the Easter Season, by the financial assistance of the women's organizations and the annual slip or pew rent. It is difficult to say what was the average amount raised by slip or pew rent. The Minutes of the Vestry on October 16, 1891, reports from the committee on rental as $1,050 and calls this the usual amount. Two years later the rentals were much higher at $1,284.[41] This increase may have been due to the fact that each pewholder was given an envelope and a request made that rentals be paid each month.[42] The rector's salary was increased by the offering made on Thanksgiving Day. These offerings varied from $60 upwards to $200.[43] The amounts were not always given in the reports to the convention.

Appeals for the Diocese were made on special days such as Christmas Day, for the sick and disabled clergy, their widows and children. Other appeals were made on a monthly basis. Occasionally a special appeal was made as in 1892 when a motion was passed to send $25 to a missionary fund to help obtain an assistant for the Bishop.[44]

The amounts raised for parochial and Diocesan purposes varied from year to year. In 1878, the amount raised for parochial purposes amounted to $4,387.40. This included current expenses including the rector's salary, $1,567.00; for church property, $544.82; for church organ, $1,750 and other items. The amount given for Diocesan purposes was $116.06.[45] The sexton's salary was given on occasion as $100.[46] The contributions of the ladies were usually included.[47]

A few other items will complete the vestry record for the improvements during the rectorship of Mr. Landers. Sidewalks were laid in front of the church, the cost being $150.24.[48] A sewer was laid on Day Street in 1894, and in the same year extensive repairs were undertaken at the rectory. One of the wings and the verandas were rebuilt. A mortgage was put on the rectory not to exceed $2,000 at 6% payable in a number of years and stationary washtubs were placed in the rectory.[49] "The Trinity Parish Rectory, for the first time since its purchase, is now a convenient, comfortable, modern residence." was the comment of the editor of the Fredonia Censor.[50]

Mr. Landers was an interesting preacher and his sermons were often in the nature of a teaching series. He preached a series on "Voices from Calvary",[51] and on Sunday evenings in Lent of the same year, a course on the Early British Church.[52] Mr. Landers preached a series of sermons on the "Remarkable Nights of the Bible" such as "Night of Exodus",[53] and on the beatitudes[54] and on the completion of this series began a new course on the Verily's of Christ.[55] The series was usually advertised and a course of special sermons on "The Practical in Christianity" and "The Seven Curses of London and New York",[56] must have intrigued the curiosity of some non-

members of Trinity to attend the series. Mr. Landers preached on pertinent subjects, also, in May, 1881, on the revision of the Bible, telling of the various translations, the changes made in the last revision and the reasons, therefor. Dr. Landers - -"a very thorough Greek scholar, hence, he is very well qualified to judge of the justification for the various changes made - - heartily approves the work of the new revision".[57] He preached a sermon on Cardinal Newman, whom he had known in Dublin 34 years before and expressed "his high opinion of his attainments and personal character".[58] Dr. Landers also preached on special occasions and to special groups such as the Odd Fellows.[59] He also suggested reading material to assist the spiritual life of his parishioners such as "Lenten Mosaics".[60]

Thanksgiving, Christmas and Easter and the visits of the Bishop called for special music by the choir and for the first three, special decorations. The decorations were usually quite elaborate. The one for Thanksgiving Day in 1891 was described as follows: "In front of the chancel was a beautiful display of fruits and vegetables flowing from a large cornucopia, there being bouquets of ripened grain upon the altar - - in the font, a beautiful cross of grain and clusters of grapes". - - - The choir under the direction of Mrs. Landers was spirited and fine in every respect. The presence of Mrs. Lambert and her brother, Mr. Bradley Phillips, with the bass and also Mr. Robert Landers of Buffalo were mentioned. The offering for the rector was very liberal.[61]

The decorations at Christmas consisted in the main of evergreens, holly and foliage.[62] A Christmas service for the children in which they sang carols, chants, hymns and anthems.[63] A Christmas Cantata was prepared and given in 1893 and repeated in 1894 with a special showing in the opera house.[64] The children were remembered with a special evening refreshments and program, and a picnic was held each summer.[65]

The Lenten services were stressed each year. In 1878, the services began on Ash Wednesday with evening prayer, every afternoon, except Wednesdays and Fridays, at 4 o'clock. On the Wednesdays and the Fridays there were two services at 9 a. m. and evenings at 7 p. m. with a lecture after the evening service. During Holy Week, a service was to be held every morning and evening except Easter evening.[66] By 1896 a baptismal service was being held at 4 p. m. for adults and young children.[67]

The first mention of the use of palms on Palm Sunday was in 1897.[68]

The church was decorated lavishly for Easter Day with lilies, choice plants, etc.[69]

The services began with a sunrise service at 7 a. m. with the main service at 11 o'clock, with special music, a Sunday School choral service at 4 p. m. and an evening service at 7 p. m.[70]

The references tell of the special music. One of the soprano soloists in the eighteen-nineties was Miss Libbie Wilson. The writer couldn't find any indication of any relationship to Mr. and Mrs. Watts Wilson.

The Easter service in April, 1897, was worthy of notice since mention was made of a vested choir of children under the direction of Mrs. Landers and for the presentation of a Bishop's Chair dedicated to the memory of the late Bishop Arthur Cleveland Coxe. This chair was presented to the parish by Judge George and Mrs. Barker.[71]

The visitations of the Rt. Rev. A. C. Coxe were enjoyable days for Trinity parish. In November, 1894, the Bishop expressed his interest in the proportion of the class being those of riper years.[72] A note in the Parish Register written by Dr. Landers gives the explanation and ran as follows "In addition to the foregoing, communicants were formally received by certificate of dismissal from the Presbyterian Church in

this village". Said certificate bearing the date March 10, 1893, and most of this number has since been confirmed and become communicants. Fifteen names were given and of these, eight were listed as being confirmed.

The ministry of Dr. Landers marks the passing of many of the early worshippers. The first to pass away was Mrs. Nabby Risley, wife of the late Hon. Elijah Risley. She had been the first school teacher in Fredonia. Hanson and Laurens were to be influential in Fredonia and Dunkirk, and her daughters were to marry important figures in the life of the community.[73]

The next one of the group of early worshippers to die during the tenure of Dr. Landers was Mr. Leverett Todd. He was highly respected and one man said of him, "Never heard him speak an unkind word". He had been a faithful communicant at Trinity since its organization. His wife, who had been an invalid for a number of years, died in October of the same year.[74]

The third one of the early group to go to her reward was Miss Sarah (Sally) Douglass. She came to Fredonia with her sister, Mrs. Lydia Houghton, and lived with the Houghtons until a short time before her death. She was a daughter of Benjamin Douglass and a sister of Daniel W. Douglass, was in the first confirmation class at Trinity in 1826, and was a communicant at Trinity until her death in Dunkirk, September 13, 1878.[75]

On April 23, 1882, Charles Frederick Matteson died. He had been a student at the Fredonia Academy and studied law in the office of Judge Mullett. He became a member at Trinity in 1844, was a vestryman on a number of occasions and superintendent of the Sunday School for many years.[76] The collection plates were given in 1882 in memory of Mr. and Mrs. C. F. Matteson and children. Their names are inscribed on one plate and those of their children Abbie, Charles and Isabella, one name on each of the three other plates.

William Risley, senior warden at Trinity, died September 1, 1883. Almost his entire life had been spent in Fredonia. He had taken a leading part in the business and civic life of the village. He was a member of the vestry in 1835 and took a leading part in the building and rebuilding of the church and the purchase of a number of rectories. Mr. Risley became junior warden in 1857, senior warden from 1858 until his death. His wife and family were to play an important part in the story of Trinity Church and beyond. He was one of the leading laymen of the Diocese. The Hon. George Barker said among other things: "To him, interests of the church were always dear, and for their promotion he toiled untiringly. Generous in spirit, wise in counsel - - it was his happy privilege to see the parish freed of debt".[77]

The second warden to die whilst in office was Addison C. Cushing, 1820-92, the son of Judge Zattu Cushing, one of the founders of the village. He was a trustee, president of the village on a number of occasions and spent his whole life as a farmer by occupation. Mr. Cushing was a man of culture and literary taste, and his occasional writings were all choice productions. He was on the first Board of Managers of the Normal School, a member of the vestry as early as 1858, superintendent of the Sunday School for many years and junior warden after the death of William Risley. He, as Mr. C. F. Matteson, was a layreader at Trinity. Mr. Cushing was described as a "kind neighbor, genial, a pleasant companion, upright and public spirited citizen, a very affectionate man in all the relations of life, sought out the sick, as a man of good deeds".[78] One such kindly deed was described in his collection of sufficient money to replace one of two horses lost by William Risley in 1875.[79]

The Fredonia Censor in its issue of January 16, 1889, reported the death of Mrs. William Risley who had come to Fredonia from Attica as a bride in January, 1828. She

had been a faithful member and communicant at Trinity for many years. The obituary went on to say that "chief among her characteristic traits was entire self-forgetfulness, with thoughts for everyone beside. She was among the first communicants of Trinity Church, whose interests were ever foremost in her affections. Her earnest ways, her simple sweet devotion, her words and thoughts and deeds, for its welfare will ever make her memory one of the treasured possessions of this parish".

One of the tragic incidents of Mr. Landers period was the loss of his son, John J. P. Landers.[80]

Another tragic incident was the death of Mr. Elias Forbes in November, 1894. His death shocked the village. He was a worshipper at Trinity in the eighteen-forties and became junior warden in 1858 and senior warden in 1884 and treasurer of the parish for many years, retiring because of ill health.[81]

Mr. George C. Rood, 1804-1892, was another long time communicant at Trinity. He came to Pomfret with his parents on February 17, 1816. Mr. Rood was a very successful farmer, and this family had taken the Fredonia Censor since its beginnings in 1821.[82]

The character of the people of Fredonia and Trinity was shown by the acceptance and practice of Dr. S. M. Moore. He had been a large landowner in South Carolina and was a surgeon of the First South Carolina Artillery at Fort Sumter. Dr. Moore lost his land during the War Between the States and was encouraged to come to Fredonia by the Hon. Alonzo Morris and Dr. Strong of Westfield. There were plenty of veterans in Fredonia and some in Trinity. In spite of this, Dr. Moore was received for what he was, a good doctor and citizen, and he soon built up a large practice in Fredonia. His son, Arthur, a lawyer, was the Vestry Clerk at Trinity for some years.[83]

Other memorials given during this period were a memorial tablet erected to the memory of her revered father, William Risley by Mrs. Julia Lord,[84] and a memorial altar to the Hon. Elijah Risley and his wife, Nabby. This latter memorial came as a suggestion from Miss Kate Matteson, a granddaughter of the Hon. Elijah Risley. She wrote to her cousin, G. Herbert Risley, in New York suggesting that an altar in keeping with the pulpit and lectern would be a fitting memorial to their grandparents. Another grandson, Risley Tucker, joined with him in meeting the cost.[85] The altar was designed by Chauncey Tucker of Lockport, a great-grandson of General Risley and was described as "a choice work of art. The material is polished oak, and the carving of the panels, including that in the tall reredos, is exquisite. It is a beautiful memorial of one of the early members of the church, who with his brothers, William and Levi, did so much for the prosperity of the parish. Rev. Dr. Landers gave a full description of the panels and the significance of the carvings". - - - The rector preached an eloquent sermon from the text "we have an altar".[86] This altar was destroyed in the fire of 1925. The old altar was presented to the Rev. Dr. Smith of Buffalo, N. Y., for his new church.[87]

The vestry, at their meeting of April 3, 1893, passed a note of thanks to the donors of the Alms Basin for their appropriate and acceptable gift.

The writer gathered from the grapevine from some of the older members of Trinity Church, that the Rev. John J. Landers was overly fond of alcoholic beverages. Mr. Louis McKinstry, the editor of the Censor, stated that "Dr. Landers had been a very energetic rector, but unfortunate circumstances and differences arose which compelled the conclusion of the vestry, including some of his best friends, that a change was desirable for all concerned. The parish is in debt $5,000, but the renovated rectory and church building has a fine property which ought to be saved".[88] He had been a very energetic rector, taking a weekly Bible Class for years and conducting services at

Sinclairville for at least four years. He resigned the charge at Sinclairville in 1892.[89]

Dr. Landers had been rector of Trinity Parish for twenty years at the end of May, 1897. He preached a sermon on the text "What God Hath Wrought" and gave a review of the progress of the church and a gratifying review of the progress of the parish.[90]

Matters come to a head during the summer of 1897. Dr. Landers submitted his resignation at a vestry meeting on Saturday evening, October 23, 1897, stipulating a number of propositions. He suggested that the resignation take effect May 31, 1898.[91] The vestry accepted the conditions, but stated that the resignation was to take effect on November 23, 1897.[92]

Mr. Louis McKinstry told of the farewell service stating that Thanksgiving service is appointed to be held on the date designated by the civil authorities, this year the 25 inst; but the rector took the responsibility of holding it last Sunday. This enabled him to apply the Church Canon which provides that the offering of Thanksgiving Day shall be given to the rector, and offerings were taken both morning and evening for the rector's benefit, enabling friends to testify in a substantial way to their grief at his departure.

The church was beautifully decorated with sheaves of grain and flowers, and the centerpiece in the chancel representing a large cornucopia pouring out tomatoes, apples, corn, cauliflower and cabbage, also pumpkins were especially fine. The cross in the font, covered with leaves and fine blossoms, partially obscured by delicate sprays of green, was beautiful. The rector preached a good sermon from Job "Speak to the Earth and it Shall Teach Thee". In his remarks before the sermon, he mentioned with heartfelt satisfaction having baptized during the past week, our venerable and respected citizen, Col. D. S. Forbes.[93]

In the evening the Odd Fellows of Fredonia-Dunkirk were formally invited to hear the farewell sermon of the rector, and the seats in the body of the church were reserved for them. The side seats and gallery were occupied by others of the congregation and citizens, so the edifice was crowded. The rector gave a review of his work in the parish during the last twenty years and spoke highly of it, also of a number of prominent members, all but one, deceased. His opinion of the vestry reminds me of a popular western remark concerning good Indians. He evidently considers the only good vestrymen in Trinity parish are dead ones. His sermon was well delivered and brought many handkerchiefs to weeping eyes. At the close, he asked all others to remain seated while the Odd Fellows passed in single file in front of the chancel where he took each one by the hand and gave a parting blessing.[94]

The Rev. J. J. Landers answered the report of his farewell sermon and actions in a letter placed in the rival newspaper in Fredonia, the Advertiser and Union. Right or wrong, newspapers editors usually have the final word. Mr. McKinstry answered quoting some of the letter as follows: "With regard to the malignant spirit of spleen in this week's Censor, I have only to say that it comes from exquisite taste and characteristic gratitude from the pen of a person who only a few years since, was treated by me, in the City of Dublin, with all the kindness which it was in my power to show to a very unworthy recipient". Mr. McKinstry's answer covered some of the difficulties which led to disagreements between the rector and his parishioners. He stated "that he paid all his own bills, and that he was not aware that he was under such a great obligation for a few courtesies that he must praise a final performance". He went on to point out "that the Rev. Dr. John J. Landers has now the unique record of being the first clergyman in the history of Fredonia who has been paid a handsome sum to vacate his position. As long ago as last June, the vestrymen of Trinity parish addressed him a letter stating the dissatisfaction among the people of the parish and suggesting that he tender his resig-

nation to take effect some convenient time in the future. The letter was as kind and considerate and respectful in its terms as was possible to be framed. That ended the correspondence. Four months afterwards, the rector called the vestrymen together and proposed that if they would pay him all that he claimed to be due at that time, and seven hundred dollars more, he would resign within a month. The parish has accumulated a debt of over $4,000 but after consulting with most of the reliable members of the church, on whom it depends for support, they accepted his proposition, increased the debt $700 more, according to the terms he had extorted. Final payment was made on the 6th day of the present month, and on that day the rector's resignation was taken on the 23rd. After paying the rector's full amount that he claimed and demanded, the vestrymen feel that he might, with propriety, have omitted the slanderous attack he made upon them in his farewell sermon".[95]

The writer feels that it is very dangerous "to sit in the seat of the scornful". Also, he feels that some blame could be attached to all concerned, the rector, the vestrymen and some of the parishioners for the differences and for the debt mentioned. No serious attempt had been made to put church finances on a secure basis. The vestry minutes do not tell of any financial aid paid to Mrs. Landers for her excellent work in the training of a choir or for raising funds for the same purpose. She was taken for granted as has the work of other ministers' wives down through the centuries. Her thoughtfulness for the needy and assistance to them was noteworthy.

Mr. Louis McKinstry noted that Dr. Landers proposes to return to Ireland with his wife and younger children - - Mrs. Landers has inherited a fine property in Dublin and vicinity. Mr. Landers put his goods up for sale.[96] "By urgent request Dr. Smith at the union Thanksgiving service prayed for the safety of the late rector of Trinity Church and his family in their voyage across the deep."[97]

It is difficult to summarize the contributions made to Trinity by the Rev. John J. Landers. The Parish Registers contain no names for burials or confirmations. Even the baptismal records were not complete. It is well to remember that if he left a debt, that he inherited one in 1877. He did leave a suitable rectory, the church in reasonable repair with numerous memorials such as a font, a pulpit, an altar, a lectern, a cross, a bishop's chair, an alms basin, collection plates and memorial windows. He had organized a Parish Guild, conducted a Bible Class, catechized the children. In 1882, he catechized the whole school 45 times, although this was above the usual number.[98] The Sunday School had the largest number of pupils during the one hundred forty-five years of its existence. The Diocesan Report for 1893 gave 145 pupils with 18 teachers.[99] The parish registers list 191 baptisms and 98 marriages. Dr. Landers said that he had reported fourteen classes for confirmation. The total number was difficult to ascertain even with reports from the Censor and the Diocesan Journals, but they seem to number over 270. The communicant strength was reported as 197 in 1897.[100]

He was interested in establishing the W. C. A. Home and received a letter of appreciation for his interest and visits before his departure.[101]

The record of Dr. J. J. Landers when compared with some of the other rectors at Trinity reminds me of the saying said to have been uttered by William Pitt, Sr., when someone said in his presence that General James Wolfe was mad. His retort was, "I wish he would bite some of my other generals".

The Rev. John J. Landers and part of his family did not remain in Ireland, but returned to Fredonia in late December, 1904. The family included Miss Kate Matteson, the daughter of Mr. and Mrs. C. F. Matteson, who lived with the Landers family after the death of her parents. She went to Ireland with them. The Landers family lived first on

Gillis Street and then on White Street.

Mr. Landers acted as a supply for the Episcopal Church in Silver Creek for some months in 1905.[102] He retained his interest in Trinity and some of the parishioners still appreciated him.[103]

He gave the address at the institution of the Rev. Henry Mesier in 1918.

The ill feeling between Dr. Landers and Mr. Louis McKinstry had been erased by the passage of time,[104] since he was able to call him "the former beloved rector of Trinity". Mr. McKinstry reported the address of Dr. Landers and said "we doubt if there is another man in Fredonia who could have spoken so gracefully on such an occasion. Although he is 86 years old and quite feeble, Dr. Landers spoke without notes eloquently and impressively. Every word was distinctly heard all over the church. We shall publish Dr. Landers' remarkable address".[105] Mr. McKinstry was out four years on Mr. Landers' age, since he was only 82.

Dr. Landers wrote an article on Home Rule and this was termed an interesting discussion by an Irishman who loves his native land. He was opposed to it.[106] He also wrote an address for a reunion of the Wilson family on August 24, 1918.[107]

He died in May, 1921, and was buried from Trinity Church on May 23, 1921. He had been confined to his bed for several weeks but "His great intellect showed no impairment with his advancing years, and his host of information and keen interest in all public questions were in evidence up to the time he was finally taken".[108] Mr. Fred Bickers closed his editorial on the death of Dr. Landers with these words: "No narrow bounds confined the heart which loved his fellow men".[109]

Mrs. J. J. Landers died in Liverpool, England, at the home of her daughter, Mrs. Herbert McDowell, in March, 1922.[110] A memorial service was held for Mrs. Landers in Trinity Church, Fredonia, on March 29, 1922.[111] Mrs. Landers had a host of friends in Dunkirk and Fredonia and had been a great help to her husband. She had taught in the Sunday School, directed a choir and was regarded as "the spiritual mother of the parish radiating love and good cheer". She died at the age of 81.[112] Mrs. Landers received a pension from Ireland and was able to assist the needy in the parish.

The Rev. Dr. J. J. Landers and his wife had a large family, but several of the family died in their early thirties or earlier. Mr. John P. Landers died in December, 1891, aged 27. He had been working in Buffalo and had returned home to Fredonia to recover from an operation. He had been a bookeeper in the Commercial Bank.[113] Mr. Alfred Ernest Landers, who had married Charlotte Putnam, died on November 27, 1902.[114] His brother, Robert, died in January, 1903.[115] Both of these brothers were but thirty three years of age. Ernest died from Tuberculosis. Mrs. Kate Martin told me that Harry Landers was killed in Chicago in 1904 and that her husband identified the remains.

Charles H. Landers worked in the Post Office and then owned and managed the Opera House in Fredonia. He was the seventh son of the seventh son. He was a member of the vestry at Trinity and was one of the honorary pallbearers at Mr. Louis McKinstry's funeral.[116] He went to England about 1924 and had a business in England and died before the outbreak of World War II. His widow, usually termed Totie, wrote a number of interesting letters to Mrs. Kate Martin. These letters told of the conditions in London during the bombing of the city in 1940.[117]

The Fredonia Censor told of the marriage of Mr. Frank Landers[118] and of his numerous visits of his work and of his moves to Valdosta, Georgia and Miami, Florida.

The engagement of Miss Carrie Landers was announced on September 11, 1907, and her marriage was solemnized on September nineteenth and was noted as a handsome wedding.[120] In later years, she became the secretary of Sir Henry Blain. She divorced

her husband and married Sir Henry Blain in May, 1939.[121] She came to Fredonia and paid a visit after the close of World War II.

CHAPTER VIII

THE WOMEN AT TRINITY IN THE NINETEENTH CENTURY

Mr. Louis McKinstry, in an article in his paper, told how the rector, wardens and vestrymen of Trinity Church were cheered last week by the patriotic action of the Parish Guild, Altar Guild and Ladies Aid Society in voting funds from their respective treasuries to pay up the deficit in revenue for the support of the church for the fiscal year, ending 30 inst. This enables the parish to enter upon a new fiscal year October 1st entirely free of debt and that is a very desirable condition. - - - "Verily what would all the churches do if the women should all withdraw. The church doors would close quicker than a steel trap, yet every denomination excludes women from all positions of authority in church matters. Doesn't that jar you?"[1]

What Mr. McKinstry said fifty years ago was true for the nineteenth century at Trinity and is still too true at Trinity and in the Episcopal Church. Today, we face complex problems in the church and the world, and this writer feels that they will not be settled by keeping the larger part of our church membership as second class Christian citizens.

The men were in the public eye during the nineteenth centruy. Their work was brought out in the vestry minutes, in their work and activities in the community. It is easy to extol the work of Watts Wilson, Jonathan Sprague, Jacob Houghton, the Risley brothers, A. C. Cushing, George Barker and many others. It is much more difficult to ascertain the contributions of their wives and daughters.

Some of these women had a full time job as homemakers. Mrs. Watts Wilson bore and reared at least twelve children. Harriet and Susan Sprague, the same number. It was a full time task to feed, clothe and care for the wants of so many children, remembering the lack of facilities in the homes of the period. Again, the lack of medical knowledge and adequate hospital facilities made pregnancies dangerous and the rearing of small children hazardous.

Many of these women, such as Mrs. Nabby Risley, Mrs. Caroline Risley, Mrs. Lydia Houghton, etc., had keen intellects, were kindly and deeply spiritual. Others, such as Mrs. Achsah Barker, Mrs. L. B. Greene, Mrs. Helen Greene Atwood, etc., had many of the above qualities, but were also activists and worked unselfishly to solve the problem of alcoholic beverages and provide better reading material. Still others made their contribution through vocal and instrumental music. Mrs. Clara Cotton, Mrs. C. M. Howard, Mrs. George Tiffany, Mrs. J. H. Landers, Miss Belle Wilson, Mrs. Winnifred Lambert, etc., could be placed in this category.

Probably the largest group of all consisted of those who were officers in the various organizations or worked faithfully on the many projects undertaken.

The records of some of their children, Hanson and Laurens Risley, Mrs. Arey, Mrs. Julia Lord, Douglas, Alured and Jacob Houghton, Jr., Mrs. Alvah Bradish, Mrs. Mary Welles, the Cushing brothers, etc., reveal the measure of the greatness of their mothers.

If these women and others of the period were living in the atmosphere of 1967, their activities, their moral, spiritual and intellectual qualities would be given a broader scope, and their lights would shine to a greater extent.

The statistics show that women communicants far outnumbered the men during the nineteenth century. The same was true of the teachers in the Sunday Schools and the

female pupils outnumbered the male.

The donors of the memorials in the previous chapters in the main were women such as Mrs. Julia Lord and Mrs. Thomas T. Grosvenor, Mrs. Dr. Rolph, or the men were influenced to do so because of bereavement. The sense of loss led LeRoy Atwood to donate the cross. Miss Kate Matteson influenced her cousins to put in a memorial altar and the Ladies Sewing Society provided memorials for the Rev. S. H. Norton.

Little is said of the work of the women in the Minutes of the Vestry. No minutes of any women's organizations exist before 1876. The most important source of information was the weekly press and these papers mentioned only the more news worthy activities. When the first organizations were mentioned, the editors of the local press used various names. One name used was the Ladies of the Episcopal Church Society. This, of course, may have been the proper name.

The first mention of the women's activities was in 1840. In that year, the women held a Christmas Fair on Christmas Eve in the long room of the Johnson House. Useful and fancy articles were offered for sale and refreshments were served. In the following issue, the ladies thanked Mr. and Mrs. Pierce for the gratuitous use of the long room and expressed their thanks to those who attended the fair. The proceeds were $133.[2] This amount represents a large sum, considering the size of the congregation and the low prices of the day. The Diocesan Report for 1841, p. 57, gives credit to the Ladies Society for raising the above funds. The money was used to purchase an organ case and a carpet for the church.

The churches in the village carried on similar money raising ventures, since the Presbyterian ladies advertised a fair on December 14, 21, 1842.

Another fair was held at the Johnson House on December 23, 1844. The object of this fair was to purchase a bell for the church. The bell was bought in 1845. The Fredonia Censor noted "that the bell from the Troy Foundry, weighing between 800 and 900 pounds has just been received at this place, and designed for the Episcopal Church. The tone is sweet, pleasant and musical".[3]

Mention has been made of the assistance given by the ladies toward the cost of enlarging the church edifice in 1848-49. The ladies seem to have been responsible for the purchase of an organ. Again, the Fredonia Censor commented that "the society of the Episcopal Church in this place has recently purchased an organ from the manufactory of D. Beason, Buffalo, which is of rich tone and the best in the county. Its cost was about $600".[4] The only mention of the organ in the Minutes of the Vestry was the appointment of a committee consisting of Jonathan Sprague, William Risley and Mr. M. S. Woodford to see that the new organ be properly placed in the gallery of the church and that they be authorized to make the necessary alterations for that purpose.[5]

No doubt, the ladies raised the money in various ways. However, the fair seemed to be the most productive. Another fair was held in 1848, according to the issue of the Fredonia Censor for December 26, of that year. The paper states "that the fair held on Friday evening last by the Ladies of the Episcopal Society, of this village, proved quite productive. We learn that the proceeds were upwards of $150".

Another interesting organization at Trinity and at some of the other churches in the village was known as the Mite Society. It seems to have been composed of people of both sexes and met in the homes or in community halls in the village. No minutes exist of this society. The first notice in the Fredonia Censor concerning this society was in the issue of April 26, 1853, which advertised "The regular meeting of the Mite Society will be held at Mr. Wm. Risley's on Thursday evening, April 28". Another notice was

carried in the issue of June 5, 1855, when the meeting was to be held at the house of M. S. Woodford. "A large attendance and numerous shillings will doubtless be acceptable" ended the advertisement for a Mite Society meeting to be held at Wm. Risley's.[6] This society was very active during 1858 and 1859 and must have made considerable money. The vestry, at its meeting on July 9, 1859, made the suggestion to the ladies of the Mite Society that they pay the debt due for fuel. This motion suggests that the organization was in the main a women's organization.

The activities of the Mite and other societies were not reported during the war years. The editors of the local press felt, no doubt, that war, battles, etc. were more newsworthy. One item was included during the war years by the Fredonia Censor in its issue of October 28, 1863 as follows: "The Society of Trinity Church received $145 from their late festival, after paying all expenses".

An interesting item and an unexpected one ran as follows "Trinity Church, in this village, has procured a new bell weighing 1,315 lbs. from the Troy Foundry. It is keyed on F and has an excellent tone".[7]

To return to the work of the Mite Society and some of their activities. One meeting in February, 1871, was advertised as follows: "A Mite Society sociable will be given at M. S. Woodford's in the Woleben Block this Tuesday evening by the ladies of Trinity. The proceeds are for the benefit of the church organist, Miss Bradish. She deserves a handsome remembrance".[8] Another meeting was advertised in October, 1877. "Come and have a good time" at Trinity Mite Society at the McKinstry residence in Central Avenue, 25 cents to go to the organ fund. All the foolishness in the further house - for which Danion of Dunkirk will provide the music - the house has never been properly warmed up yet.[9] This society had been working toward the organ fund during the previous year, holding a meeting at Mr. John Miller's for that purpose.[10]

This society seems to have ceased to function when the funds were completed for the organ. It may have been superseded by the New Parish Guild which we will notice later.

The Ladies Society seems to have continued its operations first noticed in 1840. No doubt, some parishioners attended both organizations and aided each other in their activities.

The fair and the festival seem to have been the favorite method of raising money at the Christmas season. This event provided an opportunity to purchase Christmas presents and enjoy an oyster supper.[11] In 1875 and 1876, the ladies had a series of coffee parties. The first one was advertised in the following manner: "Trinity Ladies propose to give a coffee party this week, Thursday evening, at the residence of Mr. Wm. H. Greene. All are cordially invited to attend and see what it is".[12] The report for the party noted that it was "very pleasant, though the attendance was not large. There will probably be more out hereafter now that these social entertainments have started. Certainly, all who were there Thursday evening will go to the next. - $20 realized".[13] The proceeds were much greater at the opera coffee party of the Episcopal Aid Society in 1876, being $130.[14] Strawberry parties were also a popular method of raising money. One party advertised to be held at Scott and Scott's new store offered a dish of strawberries, ice cream and cake all for twenty-five cents.[15]

The ladies became very active after the death of the Rev. S. H. Norton, raising the money to pay for the tablet, gravestone and cemetery plot as noted previously.

In June, 1865, the ladies started out to relieve the vestry of their indebtedness. A list of their activities and the financial results gives some idea of their work.

From strawberry festivals in June	129.33
From tables at the Fairgrounds	268.00
From sale of pictures of town (given by Mr. Bradish)	82.00
From oyster festival	62.00
From Soiree at Wm. Risley	29.00
Profits from sale of articles by Ladies Sewing Society	136.72
	$707.05

This money was handed over to the vestry and was used to pay off the interest on the mortgage, the mortgage, paint the parsonage, etc.[16] The report to the vestry was made by D. E. Smith on behalf of the ladies of the church of money received from four different sources, exclusive of the Ladies Sewing Society.

The Ladies Sewing Society was to continue work on projects for many years. Their next project was the parish school house. Mr. William Risley, the chairman of the committee for the building of the school house gave the donations from the ladies as follows:

Strawberry Festival	100.00
Entertainment at the Fairgrounds	295.00
Art gallery in Concert Hall	200.00
Ladies Sewing Society	65.00
	$ 660.00

The above reports suggest that other ladies or other organizations were at work.

The entertainments varied from Oyster Suppers to Strawberry Parties to Coffee Parties to entertainments with charades, Tableaux, vocal and instrumental music, dancing and supper. The proceeds were used for various purposes, buying bells and organs, paying for fuel and memorials, repairing the church and furnishing the parsonage.

The entertainment that received the most newspaper coverage was held at the home of Mr. William Risley and was reported in the following manner: "The ladies of Trinity Church congratulate themselves and their patrons, that the evening entertainment at the home of Wm. Risley, on Monday evening, in aid of the fund for furnishing the parsonage, was in all respects an enjoyable affair. The evening was lovely. The grounds surrounding the old mansion were beautiful indeed, lighted up by those four blazing headlights kindly furnished by Sup'ts. Thayer and Clute of the Dunkirk and Warren Railroad, added later in the evening by the moonlight streaming through the branches of the evergreens and maples brightly revealing the flowers and shrubs and verdant lawns covered with an animated and happy assemblage, exhibited a scene of beauty rarely witnessed. The music provided also enlivened the occasion. The ladies feel greatly indebted to the railway officials and all who so kindly contributed to the success and enjoyment of the occasion. They take pleasure in announcing that there will be another entertainment - - - and for the same purpose, and all church going people and citizens who feel an interest in making the home of our worthy pastor comfortable and cheerful are invited to attend".[17] The ladies seem to have held a number of parties to furnish the parsonage, as they termed it, which was built in 1874 and occupied in the fall of that year.

The ladies had also assisted in repairing the church and reported one party for this purpose on July 17, 1872, "By permission of H. A. Risley - - Ladies of Trinity invite

the congregation and friends to his residence on Garden Street, Thursday evening. Refreshments will be served and a social evening enjoyed - reasonable fee charged - proceeds to be used in repairing the church". The residence mentioned was that of the late General Elijah Risley, near Canadaway Creek, on the North side of Risley Street.

The societies united on certain functions, the Trinity Mite Society with the Ladies Sewing Society met at the parsonage and served refreshments.[18] The groups seem to unite to achieve a common project.

One such project was the purchase of a pipe organ. The committee was headed by Mrs. Clara Cotton and she with her committee brought the effort to a victorious conclusion. The vestry gave the women the credit by stating "that the women led by Mrs. Cotton secured funds for the purchase of the pipe organ".[19]

The cost of the pipe organ was estimated at $1,800.[20] Mention has been made of some of the efforts of the Mite Society at the home of Mr. John Miller and at the McKinstry residences.

A strawberry, ice cream and nice sociable time was given at the Academy Building. The tables were set in the second story and the lower floor was cleared for those who wished to promenade and skip to music. This festival added $40 to the organ fund and the ladies expressed their thanks to the Fire Cataract Company for the use of their parlor and to the trustees for the use of the building.[21]

The same group held a lawn party at Judge Barker's. This party was described as the social event of the season so far in point of attendance and enjoyment. The Hon. Judge Barker lived in the house on the northwest corner of Newton and East Main Streets. "The grounds were illuminated and a coronet band gave a delightful concert. The house, the veranda and the spacious grounds were all utilized, with tables set within and without. The guests were received by the hospitable Judge and his gracious lady. Dr. Clough and Mr. P. with violin and banjo, Trunstall's coronet and the piano accompaniment entertained the crowd. Mrs. Ella H. Rolph gave two recitations, "Courting" by Lowell and "Davis Green and His Flying Machine". People danced in two rooms in the house and on the lawn for which there was no charge. The supper cost 35 cents and the receipts were about $60.[22]

The various societies had raised almost $1,300 for the organ fund by May, 1878. In that month, Mrs. Cotton put on "Hansel and Gretel" in Dunkirk. The amounts charged were 25 and 35 cents. The total profit to Trinity Church organ fund, clear of expenses, was nearly $200, which is not the least result of the entertainment that made nearly $1,500 raised and assured the purchase of an instrument.[23] A group of citizens of Fredonia, over thirty in number, sent a letter to Mrs. Cotton asking for a repetition of the operetta. She replied with thanks and said that it would be repeated on May 22.[24]

A new society was formed in the fall of 1878 and was known as the Trinity Parish Guild. This organization was formed "for systematic work and efficiently directing the energies of the younger members of Trinity". The Rev. Dr. Landers, the rector, is President; Misses Bessie Moore and Annie McKinstry, Vice-presidents; Miss Clara Lester, Secretary; Nevin B. White, Treasurer; John C. Hamilton, Chairman of the Finance Committee. There are also committees for chancel decoration, for charitable work on social gatherings, (Christian courtesy, welcoming and introducing new members) and on church literature, under the energetic direction of the rector. The Guild cannot fail to be a very useful organization to the church and improvement for its members.[25]

Trinity Parish Guild seems to have taken the place of the Mite Society since the Fredonia Censor doesn't mention the group in the following years. This Guild was com-

posed for a number of years of men and women. A list of the members for 1879 and 1880 includes Mr. and Mrs. C. G. Thayer, Mrs. Louis Pritchard, Mr. Wm. J. Moore and eighteen young unmarried women and eight men,[26] whom the writer feels were bachelors. The early minutes of this organization were sent by Mr. P. Wilson, Cleveland, Ohio, to the Rev. Charles C. Campbell. Mr. Wilson was the son of Augusta Schmeiser, one of the early members of the society. The material consists in the main of the annual reports.

The Rev. J. J. Landers was to continue as president during his years at Trinity. The minutes state that a constitution and by-laws were regularly drawn up and accepted to which the society has faithfully conformed. Nine sessions were held from the organization on October 2, 1878, until the end of the first year. Two of the meetings were social in character and the others were business meetings. The list and the work of the committees gives names well known in Fredonia during the period, and the work undertaken was interesting. The chancel committee was Miss Susie Greene, Miss Carrie White, Miss Mary Lake and Miss Agnes Powell. Re-elected for three months were Misses Mary Barker, Carrie White, Minnie Pritchard and Augusta Schmeiser. The report tells of their work as follows: "Almost every Sunday and on all festivals suitable decorations have been placed in the church. The committee has also attended to keeping the church building clean and in order - - in placing the book marks, etc. We cannot too highly appreciate the very effective service that this committee has rendered". The report went on to tell of the charitable committee which consisted of Misses Ella and Minnie Pritchard, Mary Pringle, Clara Lester, Nellie Lake, Charles Thayer and Hertert Hayes. They have regularly met and distributed the Communion Alms and visited the sick where their services and presence were acceptable.

In January last, the committee asked donations from the parish for the partial support of the needy during the winter. The amount received was $13.00 which was expended for wood for four persons. One of these received in addition $3.00 toward her taxes. 4 sacks of flour, 2 bu. of potatoes, material for a dress, apples and 50 cents in money were received and distributed and, also, $2.00 from the Guild treasury for clothing. The whole valuation being about $32.00, which has in every instance been expended by the consent and approval of our president.

During the Lenten Fast some members of the committee earned by sale of fancy work $3.00 which was expended for clothing and other things necessary to their work.

The next committee formed was our finance committee and that of social gatherings. These committees worked in unison. The committee on finance consisted of Mr. John Hamilton, Mr. George White, Mr. Charles Rockwood, Mr. Charles Gates and Misses Minnie Pritchard and Emma Prushaw.

The social committee for six months was Mrs. Louis Pritchard, Misses Ella Phelps, Nellie Swift, Mr. Frank Miller and Mr. John Woodward and for three months Misses Mary Lake, Martha Moore, Ella Pritchard, Agnes Powell and Mrs. Charles Thayer. Through their efforts a social was given at Woodford's Hall, a strawberry festival - - and one at Judge Barker's, the latter being a united effort of the Guild and the Ladies Sewing Circle. All were very pleasant and a credit to this society socially and financially.

The committee on Christian courtesy, consisted of the following members, Misses Julia Woodford, Lucy Edmonds, Augusta Schmeiser, Ellen Porter, Messrs. Frank Cushing, Neven White, Henry Jarvis and Charles Rockwood has performed its duty to the satisfaction of all - - especially the gentlemen ushers have done their work steadily and exceedingly well.

"and so the first year of our life has passed in mingled success and disappointment, as we look back upon it, we all see how our several duties might have been better performed. Let us then use this knowledge of one season as a stepping stone by which to achieve still greater success during the ensuing year upon which we enter this evening.

Very respectfully submitted

C. A. Lester, Sec."

The organization, composed in the main of the younger members of Trinity with very limited resources, had a very active year. The report of Mr. Nevin B. White revealed initiation fees of $7.75 and proceeds from lawn socials, etc. making a total of $74.56. Fifty dollars of this was given to the parish treasurer and $23.23 was spent on charity leaving a balance of $1.33.[27]

The Guild increased its work and its givings each year. The membership kept changing through additions, marriages and removals. The society made its money in a variety of ways, teas, dues, socials, plays, an operetta, a loan exhibition, an excursion to Niagara Falls, cooking sales, suppers, Christmas and apron sales, etc.

In 1880, the Guild became interested in repairing the horse sheds. The vestry gave its sanction, but stated that no pecuniary help would be given.[28] Eventually, seven new stalls were built and the others repaired.[29] Their contribution toward this was $170.42.[30]

The next year $30.00 was given by the Guild toward the expense of fuel and light.[31]

In April, 1882, the vestry expressed its thanks to the Parish Guild for the brass altar desk.[32]

The Minutes of the Vestry reveal that the Parish Guild was interested in repairing the belfry and in making other temporary repairs. They were willing to pledge $150 toward this work.[33] Their next venture was to assist in removing the indebtedness caused by the exchange of houses. They gave $160 in 1886,[34] $200 in 1887 and a similar amount in the following year.[35] Apparently, the Guild tried to maintain a similar pledge, since they gave the same amount in 1890.[36]

In 1892, the little house, used by the sexton, was turned over to the young people of the Guild for a meeting place. They in turn were to pay the sexton's salary and received the privilege of subletting to the Mission Society and Miss Pritchard.[37]

In March, 1897, Miss Annie B. Skinner sent a letter to the vestry regarding repairs to the Guild House. The society took the matter in hand, laid a new floor, reshingled part of the roof, tore out the partitions and made one large room. They put in a ceiling and cupboards were placed in the small backroom. Miss Skinner pointed out that the parish would have a good sized small hall, suitable for use of Sunday School and other parish societies. This would save money now paid out for rent, since the present building is low and uncomfortable. The vestry concurred and the contract was given to Mr. Guest.[38] The Guild had given money for other repairs and still carried on its charitable work on a larger scale.

On May 28, 1890, the Guild presented a program called "Book Drawing" at the home of Dr. and Mrs. Waterhouse. The funniest was "Looking Backward". The young lady wearing her dress reversed so the front was behind and having masks adjusted so that she seemed to be taking a continued view backward. The following books were represented - - Mother Goose, Miss Marie Cushing; The Colonel's Daughter, Miss Libbie Wilson; A Bow of Orange Ribbon, Gussie Jones; Looking Backward, Carrie Pratt; Helen's Babies, Misses Clute.

We have noticed the activities of the Mite Society and of the Ladies Episcopal Society in the eighteen-forties and fifties. The writer wonders if the name was changed in the eighteen-sixties to the Ladies Aid Society.

Another ladies organization at Trinity was called the Ladies Sewing Society. We have noticed its work as early as 1865, when it gave $65 toward the building of the Parish School House. On June 6, 1865, it was credited with making $136.62 from the sale of articles. This society seems to have been reorganized on December 14, 1876, with Mrs. George Barker, President; Mrs. L. B. Greene, Vice-president; D. Thayer, Secretary and Treasurer; Directors, Miss M. M. Denton, Mrs. D. H. Stevens, Mrs. LeRoy Atwood. This society seems to have been organized for social intercourse among members of the congregation. They had a membership fee of $.25 and they met every two weeks, making aprons, dust caps, knitting mittens, etc. The organization had definite by-laws. One article regulated what could be served for supper.[39] This law was, of course, broken and revised.

The Ladies Sewing Society endeavored to help toward the musical expenses. The ladies had helped to raise money for the purchase of an organ, paid the blow boy, and in March, made arrangements with Mrs. Clara Cotton to take charge of the singing and act as organist.[40] She resigned the following year.

Mrs. Clara Cotton was an excellent musician blessed with the gift for organization.[41] She was the director of the Presbyterian choir in the village and an accomplished one.[42] She was very successful at Omaha.[43] She visited her brother, Mr. A. H. Whitney, at Dunkirk on a number of occasions. She divorced her husband and married Mr. Herman Kountz of Omaha.[44]

After the resignation of Mrs. Cotton, Miss A. Buck was engaged as organist for six months at a salary of $25.00 with Captain E. A. Curtis as musical director for the same period and for the same amount. Mr. George Manton was hired at the rate of $125.00 a year and Mrs. Howard agreed to sing without any compensation.[45] In 1890, Mr. George Manton was engaged by the ladies at a salary of $150.[46] He was to be the organist at Trinity for many years. In 1883, the Guild gave twenty-five dollars to help the ladies with the music and five dollars was sent by the same organization to the Seaman's Hospital at Seattle.[47]

The ladies helped one another when the project seemed too large for one organization. The Ladies Aid, for example, had charge of the tables at the Fair, but received help from other organizations.

The ladies helped in other ways. The Vestry Minutes tell of their help in distributing envelopes for the Easter Collection and on other occasions.[48] The men, either knowing how the ladies could raise money or in desperation, appointed a lady collector to collect the amount owing on pew rents up to April 1, 1896.[49] She was to receive 10% of what she could collect.

The above is but a small part of the work of the women until the end of the rectorship of Dr. J. J. Landers. In addition, some of the ladies paid pew rent and their presence on Sunday was inspiring to the various rectors. This chapter, I feel, answers in part Mr. McKinstry's comment at the beginning of the chapter. The writer feels that without the dedicated women, God bless them, the doors of Trinity would have been closed. The writer will make some suggestions in a later chapter on their work in this century for suggested changes and try to assess or suggest how far women should occupy positions of authority.

CHAPTER IX

TRINITY CHURCH, 1897-1927

The thirty years from the resignation of the Rev. John J. Landers to that of the Rev. A. L. Proseus in 1927 were years of momentous change.

On the international scene, the Victorian Age was to pass away, not with the death of Queen Victoria in 1901, but with the outbreak of World War I in 1914. Great Britain, whose Navy had kept an uneasy peace for a century, was to begin its period of decline in 1918. The jealousies of the nations in Europe, particularly in France, England, Germany, Austria and Russia, their policies of alliances, their grasp for power were to bring the horrible trench warfare in Northern France and the debacle in Eastern Europe. Old Empires were broken up and some ruling dynasties were swept away. Sir Edward Grey, the foreign minister in England, strove to avert the catastrophe and said as the war broke out, "The lights of Europe are going out." His words were, in a sense, prophetic since World War I marked the beginnings of the end of world leadership by the nations of Western Europe.

An attempt was made to save the peace of the world by the formation of a League of Nations. However, no nation would surrender its sovereignty and the League was never given the necessary peace keeping force.

United States was drawn into the struggle in 1917, as President Wilson said, "to save the world for democracy." With all due respect to a great idealistic president, it had in the main, the opposite result. Russia emerged from the war with a new ruling group whose philosophy, Marxism, was outdated in 1918. Her rulers made a religion of this philosophy and have made their country the great Imperialistic Nation of the twentieth century.

The contrast between England and Russia was very noticeable. England's so-called colonies, Australia, New Zealand, South Africa and Canada, in particular, rushed to her aid in 1914. They emerged to all intents and purposes as nations, guiding their own destinies, their foreign policies, as they had been managing their internal ones for many years. England was to adopt the policy of giving self-government to more and more areas as the years passed.

The war broke up old alliances and made United States a great world power though many of its citizens failed to realize this and act accordingly. The results of the war were shown in part in the nation by the growth of crime syndicates, the graft of the twenties and the opposition to prohibition, etc.

Changes were to take place in Fredonia and at Trinity Church. The men who had guided Fredonia and Trinity in the latter part of the nineteenth century were to pass off the scene. The Hon. Judge George Barker, M. M. Fenner, Major E. A. Curtis and many others were to pass on their mantle of leadership. The church edifice was partially destroyed by fire in 1925, rebuilt and reopened in the following year.

The Village of Fredonia was to take on a new lease of life. This was due in part to the building of the Buffalo and Erie Trolley line, the automobile, the improved highways, which once again made Fredonia a highway between the East and the West.[1]

Mr. Joseph Gies in his book, "The Wonders of the Modern World", notes many of the influences of the automobile. He stated "that the automobile did not merely break through the isolation of rural America in a hundred ways; it hastened the urbanization process".[2] By 1920, there were some 300,000 miles of improved roads, some of which

were gravel. These were gradually improved and a series of interstate roads now criss-cross the continent. The automobile helped to bring prosperity to business, to labor, to the farmer and increased rural mail delivery.

The Fredonia Censor carried two interesting notes regarding the automobile in the late eighteen nineties. One article stated that "the horseless carriage which went through the village here Friday makes twelve miles an hour on the road. The wheels have pneumatic tires. It is propelled by a gasoline motor. The inventor, Mr. Winton of Cleveland, was with it on the way to New York. There will be plenty before 1900".[3] Another issue of the same paper told of "an automobile that passed through Fredonia Monday and attracted a large crowd while it stopped to "wood up". It was driven by its inventor and a friend, who are carrying a message from the Mayor of Cleveland to the Mayor of Greater New York. The vehicle travelled 218 miles between Cleveland and Buffalo easily in one day and when last seen in Fredonia it was gliding out East Main Street at a 20 mile clip".[4]

The invention of the gas engine was to bring many changes. For example, the horses used to draw fire equipment gave way to gas power driven equipment in the early years of the century. Car agencies and garages began gradually to replace blacksmith shops and horse liveries. The changes in the rural areas were to be noticeable, particularly after 1918, since the use of tractors and power machinery of various types has continued at a rapid rate until our own day.

Fredonia had an excellent hotel. This hotel was able to meet many of the needs of the travelling public until it was destroyed by fire on January 28, 1918.[5] The Columbia was not rebuilt. In 1919, a group of business men headed by Mr. A. F. French purchased the White property and erected a handsome brick building in front of the old red brick house.[6] This hotel was enlarged in 1924.[7]

In addition to the automobile came the increased use of electricity for lighting and in industry, the improvements in communication by the introduction and widespread use of the telephone and the invention of the radio. The Fredonia Censor kept its readers aware of the airplane and the transatlantic flights. Whilst the airplane was invented in the early part of the century, its greatest developments were to come after World Wars I and II.

In Fredonia, a new note was added with the coming of a new racial group of Italian descent. They gave an impetus to certain phases of agriculture such as gardening, small fruits and grape culture. Like all new groups, their first years were difficult, but they soon adapted themselves and took their rightful position in the social, business, professional and civic life of the village.

During the nineteenth century, the Baptists, the Presbyterians, Methodists and Episcopalians had dominated the religious thought and religious activities of the village. This state of affairs was to change with the building of St. Joseph's Church in 1901[8], the first Roman Catholic Church in the village. In 1905, a group of citizens of Italian descent bought the lot on the corner of Cushing and Orchard Streets, the old Lorenzo Morris estate, as a new site for a church.[9] Their church was called St. Anthony's. The new churches and the new groups brought changes in the educational pattern of the village. They introduced new foods, some different ideas and helped to develop a new character for the village.

The village was shaken by the failure of the two banks which had been in operation for more than half a century. Their places were filled by the formation of similar institutions.

The Right Rev. Arthur Cleveland Coxe died and was buried July 25, 1896, under the altar window of Trinity Church, Geneva, N. Y. His work, his character, his ability, his liturgical viewpoints and the depth of his spiritual life have been described clearly by Mr. Charles Wells Hayes in his story of the Diocese of Western New York. His visits had been enjoyed by the parishioners at Trinity. The admiration for the Bishop was expressed by the purchase of a Bishop's chair for Trinity. This chair was donated by the Hon. George Barker.[10]

The third Bishop of the Diocese was the Right Rev. William Walker who was elected October 7, 1896, and enthroned at St. Paul's Church, Buffalo, on December 16, 1896.[11]

There were to be five rectors at Trinity during this period, the Rev. W. H. Morgan, the Rev. George Ballard, the Rev. William D. Benton, the Rev. Henry Mesier and the Rev. A. L. Proseus.

The Rev. William Hamilton Morgan was issued a call by the vestry on May 4, 1898. Mr. Morgan was born in Brooklyn and graduated from General Theological Seminary in 1881. He was ordained a deacon by the Rt. Rev. Horatio Potter in 1881 and in the following year was raised to the priesthood by the Rt. Rev. Abram Littlejohn Newkirk, the first Episcopal Bishop of Long Island. He served in parishes at Bay Ridge, N. Y., Whitestone, N. Y., Holy Trinity, Brooklyn and at Detroit, Michigan.[12]

The Rev. William H. Morgan ministered to the people at Trinity for several months before "he gratified the congregation last Sunday by announcing that he had decided to accept the call of the vestry and become rector of Trinity parish. He is ready to do his part of the work if the members will do theirs - - - This does not end with paying expenses - but requires an enthusiastic devotion to all duties and services of the church - - Mr. Morgan is considerably more than an ordinary preacher. His sermons are thoughtful and, whether agreeing with him or not, the listener goes home with something worth thinking about, and that is the best result of sermonizing. The parish is to be congratulated on Mr. Morgan's acceptance".[13] Mr. McKinstry had spoken of him in February, 1898, and said that "the congregation is so well pleased with the Rev. William Hamilton Morgan - - wardens and vestrymen voted unanimously to ask him to remain till the end of the parish fiscal year and he has accepted. He is an impressive preacher, with a fine presence and an excellent voice and delivery. He has a fine tenor voice and his services have been very acceptable".[14] His salary was to be $1,200 a year and six months notice was to be given if either desired to terminate the relationship.[15]

Mr. Morgan inherited a debt of $4,500 when he became rector at Trinity. The Village of Fredonia had a population of 4,127.[16] Dr. Landers reported in 1897 that there were 197 communicants, 124 pupils in the Sunday School; offerings amounting to $3,859.00; a church valued at $10,000 and a rectory.[17]

At the vestry meeting of May 18, 1898, a check was received for $500 from the executors of the late Marian H. Morris. The vestry noted that "In her life, Mrs. Morris manifested her benevolent and Christian character and her private bounties and her large and many donations to religious societies and in her gifts in support and endowment of charitable institutions located in this village for the relief and comfort of the aged and infirm - - - and in many other ways endeared her memory in this community".

Mrs. Stillman came to Fredonia in 1871 and in 1885 she married the Hon. Lorenzo Morris.[18] She was very interested in the formation of the Woman's Christian Association which received its charter on May 13, 1892. In December of this same year, the group bought the A. O. Putnam home on Temple Street[19] as a home to care for aged women. The Putnam's sacrificed the home at a price of $8,000 so Mrs. Putnam aided the beginning of the home. Mrs. Morris paid $4,000 toward the cost of the home and

paid the cost of the light and heat for the first year. Donations received from the village amounted to $5,500. The corporation took possession of the home on May 1, 1893, and it was formally opened on November 28, 1893.[20] This home was termed the first of its kind in the State of New York.[21] The first board consisted of Mrs. Lorenzo Morris, Mrs. George R. Moore, Secretary; Mrs. Squire White, Treasurer. The two latter and Mrs. Putnam were parishioners at Trinity and the Rev. J. J. Landers gave an address at the opening and maintained an interest in the home. Mrs. Morris died the 11th of March, 1897,[22] and was buried at Deansville, Oneida County. Her will gave money to the Baptist, Methodist, Presbyterian and Episcopal Churches of the village as well as to the home.[23] Her husband, Lorenzo Morris, died October 2, 1903, and was buried in Forest Hill Cemetery. The funeral was taken by the Rev. William Morgan and Rev. E. H. Cleaveland.[24]

Mr. Morgan met the debt of $4,500 which he assumed as rector of the parish. Mr. McKinstry gives an excellent summary of how this situation was met. He said that "the way out seemed likely to reach to the borders of eternity. There was a lift when Judge Barker announced that he would give $1,000 if the congregation would raise another $1,000,[25] which was done after Dr. Fenner subscribed $300[26] toward it. Others gave liberally. Then the ladies began in their persistent way,[27] and when George R. Moore said he would pay the last $100 of the debt, they were bound to have the $100 as soon as possible. George may have expected to pay it some time in his old age, but he was called on for it last week, and, on looking over the books of Treasurer Cumming, he was convinced that his payment would wipe out the debt and promptly gave his check. All this has been accomplished without any dinging or belaboring from the pulpit, and is simply the result of having a united congregation, all willing to work together. At the supper last Wednesday evening, over $30 was thrown in the basket for repairs".[28]

Donations were secured from former parishioners now living outside the parish, Daniel Whitford of Far Rockaway,[29] Mr. James A. Madison of Buffalo and Mrs. Henry Keep of Chicago.[30]

The announcement of the payment of the debt was made in May, 1902. The Rev. W. H. Morgan "announced that with the profit of the entertainment kindly provided by Mr. and Mrs. Kirkover and others and a contribution of $100 long ago promised by a gentleman whenever it would extinguish the debt, Trinity parish is now free of incumbrance".[31]

The next major project was to place the annual finances of the church on a sound basis. During the nineteenth century, slip or pew rent had been the method used to raise the rector's salary. In 1898, the rent of the pews amounted to $1,027.25.[32] The vestry decided to raise the price of the sittings to $8.00 for the first sitting and $7.00 for each additional sitting taken. This rate was to start on October 1, at the beginning of the financial year.[33]

The raising of the rates didn't meet the financial needs so the vestry appointed a special committee of Mr. H. M. Clarke, A. R. Moore and H. L. Cumming to formulate some plan for increasing the revenue of the church.[34] The report of the committee recommended that a pledge system be introduced, to be paid quarterly or weekly and that envelopes be supplied for this purpose. The report was received and the committee was discharged.[35] At the same meeting, a motion was passed that a committee of ladies of five from each of the ladies societies be invited to confer with the vestry in relation to the proposed plan. The above motion led to a parish meeting and here the plan for raising the future revenues was submitted, fully discussed and unanimously adopted. The vestry endorsed the resolution and the pledge system was introduced.[36] The Fredonia

Censor made a number of announcements on the responses of the people on the proposed plan.[37] Finally, Mr. Morgan announced that "sufficient pledges are in to adopt the free seat plan in Trinity Church the coming year. It is the correct plan, and we believe it will succeed and be permanent".[38] The vestry voted that the pledge system be adopted and come into force October 1, 1900.[39] "The finances of the church were never in a more propserous condition, with all bills paid and subscriptions being promptly met," was the report made by the Fredonia Censor on April 10, 1901.

Reports of the special decorations and special music for Thanksgiving, Christmas and Easter have been given in considerable detail in previous chapters. This was continued during the rectorship of Mr. Morgan, though the editor of the Fredonia Censor found at one Thanksgiving service that "the chancel well decorated with vegetables and fruits, more grain and less pumpkins would have improved the artistic quality".[40]

Reports were given of the entertainments held by the Sunday School and the visits of the Rt. Rev. William Walker and the receptions for him.[41]

Mr. McKinstry was very much impressed by Mr. Morgan's sermons and mentioned a number of his discourses.[42] A few excerpts taken from one of them reveal Mr. Morgan's ability: "Take another illustration it is very pitiful, when we open our eyes and find how few people are truly happy. If they have no misery, they make one; if they have a trial of trouble, they let it destroy a hundred joys, which are at hand for them - - The purpose of religion, as is all our soul, is to rise and rise, till God's thoughts shall be ours".[43]

Mr. Morgan read a Shakespearian essay to the Silver Creek Shakespearian Club, which was reported in the Fredonia Censor. This paper was described as a masterful paper by Mr. George A. Martin.[44]

One interesting item was noted in the Minutes; the installation of steam heating in the church. Radiators to harmonize with the interior of the church, to connect with the steam pipes from the power house, to provide heat for the sum of $300.[45]

Mr. Morgan resigned as rector in June, 1904, to leave on September 1. He accepted a parish at Titusville Pa. Mr. McKinstry stated that at Titusville "a large and flourishing parish will enjoy his ministrations - - - fortunate in retaining him for six years - - he found Trinity Parish $4,500 in debt and leaves it clear, and also possessed of the recollection of some of the best sermons ever heard in Fredonia".[46] A report was given of his farewell sermon as follows: "Mr. Morgan's sermons are all the result of original thought which he expresses in clear, graceful style and with an impressive delivery, every discourse is enjoyed. He is broad minded in his views and he counts his pleasant relations with the other clergymen of the village amongst his most prized recollections of his six years residence".[47] Mention is made of the farewell parties held in his honor.

During Mr. Morgan's period, united evening services were held in the park during the summer months and were taken by the various clergy of the village.

The Diocesan Journals tell of some of his work. The report for 1904, p. 129, tells of the expenses for the previous year, $1,800, parochial; Diocesan, $27.00; support of Episcopate, $54.00. The number of communicants was given as 250. The number of families was given in the report for 1902, p. 121, as 135. The Parish Register lists the number of baptisms as 34, marriages 41, burials 81, confirmations 64 in the six classes presented.

The Rev. William H. Morgan was at Titusville for some years and then accepted a call to St. Andrew's Church, Utica. He was at Utica in 1911[48] and was living, retired, at that city in 1918.[49]

After the departure of the Rev. William Morgan, the church was closed during

September for repairs.[50] A committee appointed by the vestry on July 28, 1904, reported on the repairs needed. The vestry, with the assistance of the various ladies organizations, reshingled the roof of the rectory, painted the church inside and outside, installed a new ceiling in the church and refloored it. The whole cost seems to have been over $835.00.[51]

The vestry issued a call to the Rev. George Ballard, Jr., the assistant rector of Trinity Church, Buffalo, to become the rector at Trinity, Fredonia.[52] He accepted the call in January, 1905.[53]

Mr. Louis McKinstry had an article in his paper entitled, Trinity Church Reopened Sunday. He reported as follows: "Rev. George Ballard, the new rector, occupied the pulpit for the first time".

Services were held in Trinity on Sunday for the first time since August, when Rev. W. H. Morgan left for Titusville, where he preached the first Sunday in September.

"During this time the church has been most thoroughly repaired and the interior is most attractive. The old plastering which had been there so many years was unsafe, and a new ceiling of Georgia pine had been put in its place. This is a very neat design with panels through the center, and a border of simple square pattern, supported by heavy brackets, also of wood. Some of the panels are darker to match the panel rail and other parts of the church, painted a soft gray the walls are in the color prevailing over the entire church; and the stained glass windows are prettier than ever before; being a lighter color. The woodwork of the gallery and chancel has been cleaned and oiled, a new hardwood floor has been laid over the entire church as far as the chancel. New kneeling stools of the same material have also been made, so carpets are necessary in the chancel only, but are laid in the aisles, also, to prevent noise. Every improvement is in excellent taste, and was done by Mr. Bradley Annis, following in many details the suggestions of Capt. E. Curtis, architect; Mr. Enoch Hayes did the painting. The best part of it is that the $700 necessary for the repairs was all raised beforehand by different organizations in the church, excepting $110 which has been assumed by the societies of ladies of the church. - - - - A large congregation greeted the Rev. Mr. Ballard - - - - and all gave him a cordial welcome".[54]

It was found necessary to paint and paper some of the rooms at the rectory. The vestry asked the Rev. G. G. Ballard to bring to the attention of the Ladies Societies of the parish the matter of the expense of the needed repairs to the rectory, the Guild House and the church. A motion was passed at the same meeting to report on the condition of the barn on the rectory lot and to report on the repair or other disposition of it.[55] This barn was removed from the lot in 1907.[56]

The Rev. George G. Ballard, Jr. was given a pleasant reception on his arrival in Fredonia. This reception was arranged by the Young People's Society and was held in the Guild House.[57]

Mr. Ballard's father, the Rev. G. G. Ballard, was rector of St. John's, Buffalo, in 1905. He seems to have retired about 1907, since he is reported as taking services for his son in 1907 and for other clergy in the Diocese.

Mr. Ballard was a very active rector. The schedule of his Lenten services in 1905 was as follows: Sundays, 11 a.m. morning service, 12:30 Sunday School, 6:30 Young People's Society, 7:30 evening service; week days, Tuesday 4 o'clock, evening prayer address to Sunday School, Wednesdays 4 p.m. evening prayer, Thursday 10 a.m. Holy Communion, 7:30 evening prayer, confirmation class at close of service; Fridays 4 p.m. evening prayer, addresses on meaning of daily offices. The church will be open from 9 o'clock daily for private devotion.[58] The services listed for Holy Week in 1908 were

Monday, Holy Communion 10 a. m. ; Tuesday, Holy Communion 10 a. m., evening prayer 4:15 p. m. ; Wednesday, Holy Communion 10 a. m., evening prayer, 4:15 p. m. ; Thursday, Commemorative celebration of Holy Communion 7:30 p. m. ; Good Friday, morning service and sermon 10 a. m., evening prayer 4:15 p. m. ; Easter even Holy Communion 10 a. m., Holy Baptism 4:15; Easter Services, Holy Communion 7:30 a. m., morning service and Holy Communion 11:00 a. m., Children's Easter Service 4 p. m.[59]

The Easter offerings were to be used in the reconstruction of the Parish House and an addition thereto at a cost of about $1,000.[60]

A Young People's Society had been organized as early as 1903. Mr. Ballard was interested in the younger members of the congregation and organized a tennis club on their behalf. This brought forth the following comment, "Our Episcopal rector seems to have taken a leaf from Censor editor's book - - The editor wearied of cultivating vegetables and converted most of his garden into a combined hen yard and peach orchard. The rector converts his garden into a tennis court for the benefit of the young people of the parish, so that hereafter there may be more sport and less backache on the lot. When the world was created all the small stones seemed to be dumped into that rectory garden".[61] He goes on to mention the due for membership $1.00 within parish - - $2.00 for outside application - - Number about forty - -"This new scheme not only kills two birds with one stone, but buries a lot of stones". The officers of the club were President, H. M. Clark; Secretary and Treasurer, W. D. Putnam; Executive committee, the aforesaid officers and Miss Ama Lester, Mrs. Helen Bondeson and Miss Bessie Barmore.[62]

An interesting memorial service was held in May 1908, for the members of the Holt Post. The post mustered between thirty and forty veterans who sat in the seats designated by flags. A large flag draped the pulpit. The service was evening prayer and the choir was a large one. Mr. Ballard preached an excellent sermon from Exodus, 3:3 "showing all historic events have a twofold value, the actual and the symbolic - - great as was the sacrifice of the Union Army - - he esteemed a still greater value - - the high ideal they set before the people for all time of supreme self-sacrifice. All of the discourse was eloquent and well delivered".[63]

Mr. McKinstry spoke occasionally of Mr. Ballard's sermons and noted their influence on others whilst he was on vacation at Lawrence, Massachusetts, in August, 1907. The following comment was made "The services at St. Augustine's Episcopal Chapel were well attended yesterday, despite the heat. Rev. G. G. Ballard of Fredonia, N. Y., was the preacher and delivered two strong sermons in an eloquent manner. Rev. Mr. Ballard's preaching has been greatly appreciated by the congregation which have heard him the last two Sundays".[64]

The Rev. G. G. Ballard resigned on August 25, 1908. The resignation surprised the vestry and was to take effect on the 30th of September. He stated in his letter "that his relations with the parish had been pleasant" - -- - and stated that "he desires to take a post graduate course in Harvard University, with that in view he has accepted a call from a parish in Lexington, Mass., which is only 35 minutes by trolley from the University. - - During his four years in Fredonia, Mr. Ballard has won a host of friends and the members of his church have become very attached to him. He is a devout Christian, always doing good, always following in the footsteps of Christ. He is also an able preacher, writing excellent sermons which he delivers with forcible and pleasing diction. We have especially liked Mr. Ballard for his clear reading of the services without any offensive mannerisms which some clergymen affect".[65]

The parish register lists 33 baptisms, 19 marriages, 63 funerals and 3 confirmation classes with 17 persons confirmed. The Diocesan Journal for 1907, p. 185, reports that

there were 150 families and 241 communicants.

Mr. Ballard married after he left Trinity and received congratulations on the birth of a daughter on August 17, 1912 at Newton Falls, Massachusetts.[66]

He went to Geneva to work at Hobart College where he died January 29, 1913, after a short illness of pneumonia. The obituary stated that "He was born at Ballana, Ireland, March 31, 1876, was a graduate of Hobart College, Class of 1899, - - elected Chaplain of that college in 1911".[67]

The Minutes of the Vestry for June 14, 1913, reveal that Mrs. Ross of the Altar Guild asked permission to install in the chancel a prayer desk and chair as a memorial to our former rector, the late Rev. George Gray Ballard. This prayer desk is now in the undercroft.

An interesting book could be written of Trinity Church and the community through the use of the obituaries mentioned in the Fredonia Censor. The writer has to confine himself to a very few at Trinity.

Mrs. Mary Hull had been active in the ladies organizations. She died February 10, 1904. "Her son, Walter, died at the age of twenty-one in the Civil War, the youngest colonel in the cavalry service."[68]

Dr. Milton M. Fenner died on March 14, 1905. He was described as "our foremost and most valuable citizen". He was born in South Stockton in 1837, obtained his M. D. at the Medical College in Cincinnati and served as a doctor during the Civil War. He came to Fredonia in 1869, established a prosperous business of manufacturing People's Remedies, bought a controlling interest in Dunkirk and Fredonia Railway, and a part interest in Hotel Columbia, etc. The vestry passed a motion stating "that on the death of Dr. Fenner, this parish and this vestry have lost a valued member who contributed largely and cheerfully always of his time and means in carrying on the work of the church".[69]

Another vestryman, John Miller, died May 4, 1905. His fellow members noted "that in the death of Mr. Miller we have lost one of our most faithful and efficient members who for many years past contributed largely of his time, labor and means to the successful accomplishment of the work of the parish. Always genial, hopeful and enthusiastic".[70]

The senior warden of the parish, Judge George Barker, died on July 20, 1905. He attended a Diocesan Convention in 1855 and was a member of the vestry in 1860, junior warden 1892 to 1895 and from 1895 to the time of his death, senior warden. He was a judge of the Supreme Court for the State of New York, a director of the Dunkirk and Fredonia Railway Company, etc.[71] The vestry went on record of "our appreciation of his great service, in wise counsel and generous offerings during these many years, always kindly, courteous and hearty in his labor for the parish and its highest usefulness to the community".[72] A marker is on the wall in the undercroft dedicated to his memory. His wife, Mrs. Achsah Barker, was a sister of Thomas Glisan. She married George Barker in 1857, was interested in the Temperance Movement. She was described as "Beautiful in person and manner, gracious and dignified." She died September 29, 1904.[73]

Major Enoch A. Curtis died October 4, 1907. He enlisted in 1862 in 112 Regiment and was Captain of Company D. He was seriously wounded at Cold Harbor. Mr. Curtis was a self-trained architect and established his residence in Fredonia after the war. Due to his persistence, a water system was secured for the village. He built the Hotel Columbia and was the main owner. His main interest at Trinity was the choir.[74]

Another veteran of the Civil War was Major Edward H. Pratt. He raised Company B of 136 N. Y. Regiment and was a member of General Hooker's staff. In 1887, he bought a large interest in T. S. Hubbard Nursery in Fredonia. Major Pratt was a member of

the vestry from 1888, junior warden 1895 to 1905, and senior warden until his death, March 31, 1908. The vestry noted that he had been "faithful in the discharge of his duties and had given liberally" - - that he was a true Christian gentleman and a "noble example of a brave and patriotic citizen".[75]

Mrs. Ella McClenathan Rolph, the wife of Dr. Rolph, died December 24, 1907.[76] Miss Katherine Matteson passed away May 29, 1908. She was the only surviving child of Mr. and Mrs. C. F. Matteson and had lived with Dr. and Mrs. J. J. Landers for many years.[77]

Miss Minnie Pritchard died in Fredonia, May 11, 1908. She had conducted a private school for little children for a number of years. Miss Pritchard had been a very successful teacher and then a popular librarian at Darwin Barker Library. Her last position was at an institution for the deaf and dumb at Rochester. She had been very active in Trinity Parish Guild in its early years.[78]

Mr. Benjamin Skinner, a very successful lawyer and vestryman at Trinity, died in November, 1908. The obituary gives an interesting item about his funeral saying that the "Rev. Edward P. Cleaveland, the Presbyterian minister, read the Episcopal burial service and delivered an eulogy".[79] The Minutes of the Vestry stated that "Mr. Benjamin Skinner has met with us for many years and his counsel was wise, his zeal for the welfare of the church never diminished. He belonged to one of the old families of the county".[80] His wife, Mrs. Sarah Guild Skinner, died October 13, 1918. She had been very active on Library Board, the Shakespearian Club and in organizations at Trinity, especially the Woman's Auxiliary.[81]

Mr. Thomas Prushaw came to Fredonia in the mid eighteen-fifties. He was a vestryman according to the Minutes of the Vestry from 1866 to 1877. Mention has been made previously of his connection with the Taylor, Day and Company. He died in Pasadena, California, January 6, 1899.[82] His daughter, Mrs. Arthur Maytum, was an active member of the women's organizations at Trinity for many years.

There was a vacancy of a little over three months before the Rev. William D. Benton assumed the charge at Trinity. He had been the guest preacher at St. John's, Dunkirk, early in November, 1908, and an invitation had been extended to the parishioners at Trinity to hear him.[83] At a meeting of the vestry on December 6, 1908, a call was extended to Dr. William D. Benton to be the rector of Trinity and this call was accepted by him on December 12th. Dr. Benton was supposed to take over on January 1st. The Rt. Rev. William Walker approved the call and spoke "in the highest terms of Dr. Benton as a preacher and as a Christian gentleman" - - - "His wife is a fine musician and energetic church worker. It will be pleasant to see the rectory occupied again. The church is in fine shape, the Ladies Aid having had the wood work refinished, pews upholstered and new carpets laid, and it is all paid for. Mr. A. O. Putnam being the largest contributor. In fact, the parish and all its societies are entirely free of debt. The new rector and his wife will be cordially welcomed and heartily supported in all their church work".[84]

The Norwich Sun spoke of the departure of the Rev. William DeLancey Benton, D. D., noting that he had been rector of Emmanuel Episcopal Church for the past nine years - - "the fixing of the date cannot help reminding the parishioners forcibly of the loss they are soon to sustain. The Bentons came to Norwich from Dubuque, Iowa, nine years ago and since that time have made themselves beloved by the people in all walks of life in this community".[85]

Mr. McKinstry noted "that the church had been closed for three months, but it is expected all the scattered members will return".[86] The issue of the Fredonia Censor

for January 27, 1909, said that the Rev. E. P. Cleaveland appreciated the fact that whilst Trinity was closed, the Episcopalians attended his church. The Presbyterian Church was closed on Sunday night and the congregation went to hear Dr. Benton.

The congregation was disappointed when a letter was received saying that Mr. Benton was ill with a heavy cold and that he would officiate at Trinity the following Sunday.[87] In the following issue, the editor describes the arrival of Dr. Benton and Mrs. Benton, "late Saturday evening very tired, for they had a round of farewell evening dinners during their last week at Norwich. Friday night they were out until 12 o'clock, - - - began packing their goods at 3 a.m. Saturday. Notwithstanding his weariness, Mr. Benton appeared in good form on Sunday - conducted the services at 11 a.m. with a large congregation in attendance - - all enjoyed the service and sermon and were very pleased with the new rector.

Dr. Benton has a pleasant voice and a very distinct articulation. He reads the service without intoning or other disagreeable mannerisms, giving every sentence full and impressive effect. - - - -

Special music was given by a quartette consisting of Miss Marie Cushing, Miss Ama Lester, Miss Pemberton and Mrs. Charlotte P. Landers.

Service was also held Sunday evening and will be held regularly every Sunday at 11 a.m. and 7:30 p.m.

A very pleasant feature of last Sunday's service was the beautiful condition in which the church has been placed by the Ladies Aid Society. The new crimson upholstering, the fresh paint and varnish, the new carpets and the absolute cleanliness of every part of the building, made it very inviting, and there were many expressions of delight by those who viewed the improvement".[88] He mentions the high expression of appreciation expressed by the vestry to the Ladies Aid Society, the Parish Guild and Altar Guild in making improvements to the church property.[89]

Mr. Benton was born in Theresa, N. Y., and was educated at Genesee Wesleyan College, S. Andrew Divinity School, Syracuse. He was ordained deacon in 1890 and raised to the priesthood in 1890 by Bishop Huntington. He was in charge of St. John's, Bellefonte, Pa., and special preacher at Pa. State College, 1893, rector at St. John's Church, Dubuque, Iowa, rector at Emmanuel Trinity.[90]

The Fredonia Censor in its issue of February 3, 1909, gives an account of the reception for Dr. Benton and his wife which was held at the home of Judge and Mrs. Hooker.

Mr. Benton had a full schedule of services during Lent and Holy Week. During the Lenten period in 1912, services were held every day, Mondays, Tuesdays, Wednesdays and Saturdays at 4:15; Thursdays at 7:30 p.m.; Fridays at 10:30 a.m.[91] Services were held every day during Holy Week, Monday, Tuesday, Wednesday, 4:15; Thursday, 10:30 a.m. and 3 p.m.; Easter Eve, 4:15; Easter Day, 7 a.m., 11 a.m.; children's service at 4 p.m.[92] Services were held on Good Friday at 10:30 a.m. and 3 p.m. and the Easter Eve service was a "sacrament of baptism".[93] Holy Communion was held on the first Sunday of the month and on other Sundays at 8:30 a.m.[94]

The Fredonia Censor put much more emphasis on the choir and the music than on the decorations at Christmas and Easter. The Fredonia Censor for April 7, 1915, in an article "Easter at Trinity", had a lengthy report of the decorations, the size of the congregation, the vested choir, the soloists and the Easter offering. Nothing was said regarding the length of the services save for the Thanksgiving service in 1913. This service was advertised to begin at eleven o'clock and will last exactly fifty-five minutes. Sermon by the rector, Rev. Dr. W. D. Benton, and good music by the large vested choir.[95]

The superintendent of the Sunday School at this time was Mr. William Putnam. He had special events at Christmas, Easter and a picnic during the summer. The following quotations tell of some of these events, "Trinity Church had a nice Christmas tree for the Sunday School children Christmas Eve".[96] "At four o'clock, the Sunday School children had their service and although a heavy rainstorm prevailed all the afternoon, there was a good attendance of members of the congregation.

After the prayer service, the efficient superintendent, William D. Putnam, took charge - - a number of Easter carols were sung and, with little children's voices always sweet, were enjoyed. The contributions of each class were brought forward as the names of the teachers were called, and with each receipt, a little girl presented a bouquet which was inserted to make a floral cross. The class contributions were $34 for missions. Walter Pettit of Evanston, Illinois, gave an interesting and valuable address to the children".[97] Sunday School picnics seem to have been held each year, usually at Point Gratiot. Occasionally, a class would have a special evening, as did Mrs. Putnam's class, holding a Valentine Party.[98]

Stress was placed on the choir and some members were paid. Mrs. Benton was an excellent organist, and the choir was placed in her charge in April, 1909.[99] Mr. McKinstry in the Fredonia Censor of November 12, 1913, in an article, "Trinity Church Choir", stated that "Nobody but the rector's wife would keep such a fine choir together as that which favors Trinity Church Sunday after Sunday with the best of music. The young women and men all wear white vestments and as they march in singing the processional hymn, it is a very impressive feature of the solemn service". The choir rehearsed for the occasional song service which was usually given at 5 o'clock on a Sunday evening with the proceeds being used to pay for purchasing music.[100] Frequent mention was made of Harold Annis and his ability with his violin,[101] and occasionally Porter Manton played the offertory with his violin.[102] Mrs. Benton was paid for directing the choir. She offered to conduct the choir after November 1, 1911, if the vestry would pay the steam heat at the rectory.[103] An electric motor was installed with full equipment to pump the church organ for the sum of $90 in 1912.[104] Mr. Leonard I. Young was paid $50.00 a year as soloist from April 1, 1913, to April 1, 1914. Rather, this was listed as a liability still to be paid.[105]

The vestry recommended in December, 1912, that the date of the annual meeting be changed from Easter Monday to the first Monday in Advent, that the number of vestrymen be increased from eight to nine and that the terms of office of church wardens and three vestrymen be elected annually.[106] This procedure was carried out at the annual meeting in the following year with election of A. R. Moore for 2 years and Dr. W. C. Duke for one year and three vestrymen for three years, three vestrymen for 2 years and three for one year.[107]

Mr. J. W. Guest had been named senior warden after the death of Judge George Barker in 1905, and Mr. A. R. Moore became junior warden. Mr. Guest and his wife left the parish in May, 1910, to live with their daughter in Salamanca,[108] and Mr. A. R. Moore took his place. His death was given in the issue of the Fredonia Censor, May 31, 1922. A list of the members at Trinity who enlisted in the armed forces will be given later. The ladies were very active in Red Cross work and other activities related to the war. Everyone was interested in reaching the objective in the various Bond drives. The war seemed to unite the village and revealed that the latest newcomers of Italian descent were amongst the greatest workers and a number were in the armed services.

Mr. McKinstry made many references to Dr. Beaton's sermons such as "Dr.

Benton gave an eloquent and convincing sermon" or " the importance and duty of thankfulness was stressed. In one synopsis mention was made of the changes in art, literature, institutions, cities, villages, etc. These are the works of other hands and other days. They teach the lessons of solemnity, unselfishness, faith, our debt to the past and to God".[109] The same editor noted that the "Rev. Dr. Benton preached a vigorous war sermon in Trinity Church, last Sunday. He stands by the government without any reservation or qualification".[110]

The Fredonia Censor in its issue of April 18, 1917, tells of the gift by the Altar Guild of a "polished and carved brass book rest which is now seen on the altar of Trinity Church. It was given in loving memory of young Mathew Moore whose tragic death four years ago crushed his parents, Mr. and Mrs. A. R. Moore. Upon the front is carved, Matthew Singleton Moore, 1897-1913". - - Rev. Dr. Benton dedicated the gift last Sunday with appropriate prayer. The same paper in the issue of July 31, 1913, gives the particulars of the fatal accident.

The church received a number of interesting memorials during this period. Mrs. Harriet Grammis Morris of Madison, Wisconsin, sent a very handsome priest's chair for Trinity Church Chancel, inscribed to the memory of the late Levi Risley, who was a beloved member of the church for many years.[111] She sent more money than was needed for the chair and this was used to make part of the payment for the new hymn board.[112] Miss Harriet Grammis had been a member at Trinity in the eighteen-fifties and left Fredonia in 1856.[113] She sang in the choir and was married in Fredonia, January 7, 1856.

In 1918, Mrs. Ella Barmore and her children, gave a processional cross to the memory of Edward Lewis Barmore, who died in 1904, a communicant of the church and sometime member of the choir. The cross was presented by her son, Lieut. Ralph Barmore, and first used at service in the church July 14, the seventh Sunday after Trinity.[114] This cross was given during the rectorship of the Rev. Henry Mesier.

Mrs. E. M. Newton died in Pasadena, California, in May, 1913.[115] She left money to be used in founding a Tuberculosis Hospital and to a number of other worthy causes and to various individuals. Dr. and Mrs. Benton received $500 each. She had built a new house adjoining Trinity Rectory. This house she left, in her will, to Trinity. Its use for ten years was restricted to a parsonage or some other church purpose. It cannot be rented during the next ten years.[116] Mr. and Mrs. Benton moved into the former Mrs. Newton's home, according to the Fredonia Censor in September 16, 1913, and Miss Anna Jones leased the rectory for two years at $300 per annum.[117] The repairs she desired cost $75.[118] This house was sold to Mr. Charles Landers for $6,000.[119]

A few other activities will be noted. The repairs and alterations will be taken up later, since the women were responsible. The Guild House was rented to the School Board for $160 for the school year.[120] The duplex envelope system was adopted for the Sunday School in 1918.[121] The vestry adopted the system of a pension fund for the rectors and the payment was $105.00 yearly.[122] The church and Sunday School were closed during the epidimec of influenza,[123] and closed for some weeks in January and February, 1918, due to the shortage of coal.[124]

The Fredonia Censor in its issue of September 13, 1916, stated that the steam heating plant had stopped producing steam heat for patrons of the village. Trinity Church had installed a new boiler, according to the issue of October 11, 1916, of the same paper.

During Mr. Ballard's rectorship, the men arranged a dinner at the Columbia House. The speakers were Dr. Landon Cheves Stewardson and the Rev. Cameron J. Davis, rec-

tor of Trinity Buffalo.[125] Some festivities of a similar type were held during Dr. Benton's rectorship.[126]

The Fredonia Censor told of the death of the Rt. Rev. William Walker on May 2, 1917.[127]

Two motions passed at a vestry meeting held on June 30, 1915, reveal the the changes that were taking place in the parish. One motion dealt with the installation of electric light in the church, and the other with the removal of the unsightly and unused church sheds.[128] The latter motion reveals how rapidly the automobile had replaced the horse as a means of transportation. It may also tell of a change in the nature of the parish. No list tells us of the number of people who lived in the village, nor of the number from the rural areas. I feel that the latter in 1915 was a very small minority of the congregation.

The Rev. William De Lancey Benton resigned in August, 1917, the same to take effect on September 30. He gave as his reason the necessity for him and Mrs. Benton to seek a milder climate for reasons of health. He accepted a call to St. Matthew's Church, Hillsboro, North Carolina. The vestry stated that the parish "will not easily find another rector so accomplished in his duties as Dr. Benton.

It is eight years last January since Dr. Benton began his services as rector - - he and his wife endeared themselves to our people - - rendered perfect service in chancel and choir. Mrs. Benton's valuable work in maintaining the high standard of music will not be forgotten.

Mr. Benton is a superior preacher and reader, and his service in the parish a model of faithfulness and churchly dignity without discords".[129]

The Fredonia Censor gave an account of his final service and of the farewell party attended by the pastors of the other congregations and of the farewell dinner at Mr. and Mrs. Silas Crocker's.[130] Mr. McKinstry's salute being "Mr. Benton never did an awkward thing or used an awkward expression".

The Diocesan Journal for 1918, p. 117, gives the number of baptized at Trinity as 352, with 177 communicants. The Parish Register reveals that he officiated at 34 baptisms, solemnized 25 marriages, had four confirmation classes with 71 confirmed and conducted 49 burials.

He visited Fredonia on a number of occasions and on one occasion, was a guest with Mrs. Jennie Spaulding.[131] Mrs. Benton died at Hillsboro on June 20, 1927,[132] and Dr. Benton died May 26, 1933.

After Dr. Benton's departure, Mr. Auburn E. Skinner, a lay reader from Westfield, took the services for a number of Sundays. His first sermon dealt with the causes of the war.[133] He refused remuneration and suggested that the vestry make a donation to the Red Cross.[134] The Rev. L. W. Snell of Buffalo took the service on Thanksgiving Day and gave Holy Communion to a large number.[135] The Rev. Oliver M. Fisher of Youngsville, Pa., conducted the service in November, 1917.[136] He was invited to become Rector at Trinity, but accepted a call to an Episcopal Church in Rochester.[137]

The vestry decided to close the church until March 3rd due to the difficulty of securing coal to heat the church and because they were unable to secure a rector.[138]

"The Rev. Henry Mesier of Far Rockaway conducted service in Trinity Church last Sunday, and the congregation liked him so well that the vestry met at 5 p. m. and unanimously invited him to become the permanent rector. After some negotiation, Mr. Mesier consented to accept, and he will officiate in Trinity Church next Sunday at 11 o'clock a. m. He is in the prime of life, in vigorous health and the parish is fortunate".[139]

The Rev. Henry Mesier had been in Fredonia on previous occasions with Mr. Daniel Whitford, who had been born in Fredonia and left about 1870. Mr. Whitford was a parishioner at Far Rockaway, and he must have had some influence in Mr. Mesier's acceptance of Trinity Parish.

Mr. Henry Mesier was born at Wappinger Falls, N. Y., on April 3, 1867. He attended General Theological Seminary and was ordained a deacon in 1896 and raised to the priesthood in 1897 by the Rt. Rev. Abram Newkirk Littlejohn. Some additional information is given concerning Rev. Henry Mesier in Stowe's directory. He was assistant at St. John's Church, Far Rockaway, Long Island, 1896-1910; Archdeacon of Queens and Nassau, 1906-1909; rector, St. John's Church, Kingston, 1910-13; rector, St. Stephen's Church, Lethenwood, Plainfield, N. J., 1914-1918; curate of St. John's, Buffalo, 1923-24.

Mr. Mesier's wife and family moved to the village in May, 1918.[140] Mrs. Mesier was a cousin of Count Paul Teleki, Prime Minister of Hungary. The Count had come to the United States in August as a special lecturer at Williams College, Williamstown, with Lord Bryce, at the first session of the Institute of Politics.[141]

The parish reception for Mr. Mesier and his family was described as a "very delightful affair. No finer social event ever occurred in the village. The ladies were handsomely gowned, delicious ice cream, cake and coffee were deftly served by beautiful young ladies and there was a cheerful air of informal sociability that made everybody feel just right".[142]

When the Rev. Henry Mesier came to Trinity, World War I was in full swing. The honor roll at Trinity was a lengthy one. Miss Isabelle White presented a beautiful service flag to the church, which was dedicated by Mr. Mesier in an impressive service. The names on the honor roll were Milton Allen, Howard Allen, Major W. Atwood, Lieut. Preston Albro, Lieut. Ralph Barmore, Lieut. Homer Clark, U.S.N., John Disch, Arthur Edmunds, William Edmonds, M. D., Lieut. Milton Fenner, U.S.N., Lieut. James D. Gawne, U.S.N., Lieut. Chester Gawne, U.S.N., Fred Hilton, William C. Hilton, Harold Haniser, Sherman A. Hooker, Alexander Haeberele, George Hart, Lieut. George L. Prendergast, Capt. Earl Sardeson, Laurel Stone, Irvine Sievert, Jackson Clark, Donald Babcock, Floyd Taylor.[143] Mr. Porter Manton was in draft list in July, 1918.[144] This was a large list for the size of the congregation.

A reference was made to the Boy Scouts at Trinity as follows: "The Boy Scouts at Trinity Church have been most faithful to see that the precise ritual and every regulation for the raising and lowering of the flag have been daily fulfilled all the year. There has been added to the colors the regulation U. S. Government "Church Pennant", which is raised on all ships of the Navy when service is being held".[145]

Mention was made of the attitude of the rector in the same month. The paper noted under Trinity Parish notes that when the Presbyterian Church bell rings at noon and how regularly and faithfully it has sounded "the call to prayer". All these months, the rector of Trinity, if he is about the square, goes to church, for a short prayer for the men in the serivce, for the men now crossing over, for the President and for our cause. He wants others, everybody, to feel free to come too, he has been too often alone".[146]

Frequently, Mr. Mesier's sermons had a reference to the war, such as the third in the series, "Our Attitude to Germany After the War",[147] or the sixth in the series of war sermons entitled, "Duty of Hatred".[148] Stress was laid on the decoration of the church for the sermons of the day on behalf of the Liberty Loan.[149] He gave the address at the Service Flag dedication.[150]

The Fredonia Censor, under Trinity Parish notes for September 4, 1918, mentioned the return from vacation of the Rev. Henry Mesier. He returned from Far Rockaway by

auto by way of Kingston, the Catskills, through Binghamton, Hornell and Jamestown, the most beautiful section of the state and reports a wonderful trip with good roads, save for one short section east of Delhi.

Beginning with next Sunday night, September 8th, the rector will preach a series of evening services on the war.

The rector has maintained a big war map five feet square with the positions of our men in the service and allies as far as known and indicated by the flags of the nations on their positions as they moved forward and has put it on the rectory porch.

References were made to some of his other sermons and addresses, particularly those given during Lent. The subject for one Wednesday was, "Rhoda", for the Friday night, "Christ's Name of Brethren for his Disciples", for Sunday, "Christ in Samaria", evening, a further talk on reasons for being a Churchman.[151] An address at the Grange entitled, "Farming in the Holy Land" "proved most entertaining and gained in authority from the fact that it was the result of personal observation".[152]

Trinity parishioners were enlightened on world affairs by talks from their own members. Colonel William Green Atwood of the 17th Engineers, gave an interesting address on relief work in Southern Europe at Trinity Church. Col. Atwood was the recipient of the Cross of the Legion of Honor for his work as a member of the Supreme Economic Council. For the past five months he has had charge of all the transportation of relief supplies for Eastern European Nations, and the mining and transportation of all the coal.[153] Another address was given by Captain Walter Pettit on the subject, "Social Conditions in Europe After the War". Captain Pettit has been in France and Russia through the war and again after the war and by personal experience and observation has seen much of interest.[154]

Some of the services taken by Mr. Mesier were interesting, especially those on Palm Sunday with the "procession of the Palms" about the church both night and morning and the "blessing of the Palms" and their distribution to the congregation. The topic was "When Christ Came to Jerusalem", the last of the series in Lent of Christ and the cities.[155] In 1920, the palm branches used in the decoration of the sanctuary and altar were placed on the graves of all the members who had died during the year.[156] The Good Friday service was a three hour service from 12 to 3 o'clock with an evening service by the choir, "The Story of the Cross".[157] In July, 1918, the Rev. Henry Mesier gave a talk on local history, telling of the coming of Watts Wilson and the first Episcopal service and mentioned that the next Sunday, July 7th, "there will be a special missionary Thanksgiving of the parish in memory of the service ninety-six years ago".[158] The basis for the talk was the unpublished history of Trinity by the Rev. Thomas Tyler.

A special service was held in front of the church on November 7, 1918, at 7 p. m. This was called an impressive service and was described in the issue of November 13, 1918, as was the special Thanksgiving in the following issue.

Four years later, a commemorative service was held at Trinity to celebrate the 100th Anniversary. Mr. Mesier gave a talk telling of the early settlers, the early members at Trinity, the early clergy. The newspaper report as given in the Dunkirk Observer has the dates of the clergy and their rectorships badly mixed. The Fredonia Censor of July 3, 1922, had a short article on the centennary of the Episcopal Church.

Special emphasis was placed upon the Sunday School and church picnics.[159]

The visits of the Rt. Rev. Charles H. Brent were red letter days. He was elected Bishop of the Diocese on October 2, 1917.[160] The Bishop was the Chaplain General of all the clergy of every denomination in the Army for two years. His first visit to Fredonia was on June 25, 1919, and was described as a distinguished honor to have the

Bishop give Fredonia so early a visit.[161] To fulfill his promise, the Bishop had to travel over two hundred and thirty miles by motor from early in the morning, without rest or luncheon or any dinner. He went immediately into the service.[162]

The Fredonia Censor in its issue of March 3, 1920, contained an article on the Episcopal Church Opens Campaign in the United States. This article occupied two columns. It was described as "a movement by the church at large to quicken its spirit of devotion - - awaken its membership to a keener sense of personal obligation for things spiritual, arouse a deeper love for Christian social service, extend its missions, open up new fields of usefulness for God and humanity and to assist and reconstruct, wherever deemed practicable, present enterprises and institutions. The every member canvass is appointed for Palm Sunday, March 28th."

A financial report for November 30, 1920, states that the parish was asked to give $1,011.00 and that the total to date was $741.56, including $85.17 from the Sunday School.

Some difficulty seems to have arisen regarding Mr. Mesier's salary. The Bishop suggested that it be raised to $1,600 and he offered to contribute the last $50 if they would do so.[163] The vestry felt that the salary should remain at $1,400 plus the heating of the rectory and the telephone bills. Finally, at a meeting of the vestry on November 25, 1919, when Mr. Hooker offered to increase his special contribution to $100 and Mr. Landers offered to contribute $50, the salary was set at $1,600.

At the annual parish meeting in December, 1919, the women were allowed to vote for the election of the wardens and vestrymen. Verily, their patience was a virtue! On February 11, 1920, the vestry said they would welcome one or two appointed delegates from the Parish Guild.

The vestry seems to have started the every member canvass campaign in 1918, since the Fredonia Censor of December 3 of that year noted "that on Sunday, the entire parish will be visited to receive subscriptions for the every member campaign, for the work of the parish for the year and the names of all the subscribers will be read at the evening service". The members of the vestry at their meeting of February 10, 1919, presented a motion instructing the finance committee to meet and plan a canvass to solicit contributions from those of the parish who have not already done so".

The budget of estimated expenses for 1921 was as follows:

Rector's salary	$2,000
Music Fund	350
Taxes, Water, Rents	100
Insurance	100
Light and heat	200
Painting and repairs	400
Printing	100
Postage	50
Stationery	20
Incidental expenses	70
Salary of organist and Sexton	390
	$4,040

[164]

The vestry expressed their thanks for the memorial candlesticks given by Mrs. John Woodward in memory of her mother, Achsah Elizabeth Barker. These were dedicated and used for the first time on All Saints Day in 1921. Mrs. Woodward was the wife of Judge Woodward.[165]

At the vestry meeting of November 25, 1919, the vestry passed a motion of thanks to Miss Isabelle White for the famous likeness of Dr. Tyler. This was to be hung in the sacristy. This likeness was, in reality, that of the Rev. S. H. Norton.

On May 25, 1923, Miss Jeanette L. Burr left five shares of the Atlas Crucible Company to Trinity.[166] She died May 8, 1922.

The Rev. Henry Mesier resigned on May 21, 1923, the resignation to take effect June 1, 1923.[167] The church owed Mr. Mesier a portion of his salary.

The parish register reveals that during the rectorship of the Rev. Henry Mesier, there were 37 baptisms, 12 marriages, 76 burials and 3 classes for confirmation with 30 confirmed. The Diocesan Journal for 1920, p. 116, gives the number of families as 115 and the number of confirmed in the parish as 179.

The Rev. Henry Mesier died in a Brooklyn Hospital on December 2, 1934. He had been serving as pastor of St. Thomas, Farmingdale, Long Island, at the time of his decease.[168]

The vestry issued a call to the Rev. A. L. Proseus on August 30, 1923. He was to receive a salary of $2,000, the use of the rectory with telephone and water bills paid. His salary was to be paid semi-monthly.[169]

Mr. Arthur L. Proseus was born in Benton, N. Y., on August 19, 1894. He graduated from Syracuse University in 1915 and from Bexley Hall in 1921. Mr. Proseus was ordained deacon in 1920 and raised to the priesthood in the same year by Bishop Leonard. He served as rector at Grace Church, Willoughby, Ohio, 1920-22 and at Guantanamo, Cuba, 1922-23 prior to coming to Trinity.[170]

Mr. Proseus came to Fredonia in October, 1923. His first address was described in this manner, "In a sincere and forceful sermon on the attainment of character through the high calling of Jesus Christ".[171] The writer of the article noted that the attendance was large and that Mr. Proseus was welcomed by many parishioners.

The regular Sunday services during the rectorship of the Rev. A. L. Proseus were Holy Communion and sermon the first Sunday of each month and major feasts. 8:00 a. m. early celebration of Holy Communion , 10:00 Church School, 11:00 morning prayer and sermon, 7:00 p. m. evening prayer.[172]

The schedule for Holy Week was a very full one - - Palm Sunday, 8:00 a. m. early celebration and Holy Communion, 11:00 a. m. morning prayer and ante communion, distribution of the palms; Monday and Tuesday, 8:00 a. m. Holy Communion, 7:00 p. m. evening prayer; Wednesday, 8:00 a. m. Holy Communion, 10:00 a. m. Holy Communion, 7:30 p. m. evening prayer; Maundy Thursday, 8:00 a. m. Holy Communion, 10:00 a. m. Holy Communion, 7:30 p. m. evening prayer; Good Friday, 10:00 a. m. Litany and Penitential Office, 11:45 a. m. beginning of three hour service; 4:00 p. m. children's meditation, evening prayer; Easter Evening, 7:30 p. m. Vigil of Easter Day; Easter Sunday, 7:30 a. m. Holy Communion, 11:00 a. m. Holy Communion and sermon, 4:00 p. m. church school service, 5:30 p. m. vespers.[173]

Mr. Proseus specialized in services for community organizations, such as the Fredonia Memorial Post,[174] Odd Fellows,[175] and the Holt Post of the Grand Army of the Republic, American Legion, Daughters of the American Revolution, American Revolutionary Fenner Camp, Sons of Veterans, Mary B. Cushing Tent, Daughters of Veterans and the American Legion Auxiliary.[176]

He introduced a service of Holy Communion on Thanksgiving day at eight o'clock in the morning in addition to the usual Thanksgiving service at ten o'clock with special music.[177]

In an elaborate bulletin prepared for the Christmas service in 1923, a list of ser-

vices is given including a Christmas Eve sermon beginning at 11:40 p.m., a list of other services during the week and the meetings of the various organizations. The bulletin included a Christmas pastoral, the services for Sunday, December 23, 24 and 25, 26, 27 and 28. The organizations at Trinity included vestry, crucifers and Servers Guild, the choir, the Parish Guild, Woman's Auxiliary, Fortnight Club, Church school, Altar Guild and Gamma Phi with their day or evening of meeting. The Easter bulletins were distinctive.[178]

The suggested budget for 1924 gives some idea of the financial condition of Trinity.

Parochial	
Rector's salary	2,000.00
Janitor	240.00
Choir Director	260.00
Music	510.00
(organist, soloists, blowboy, sheet music, etc.)	75.00
Taxes rectory	75.00
Paving Tax	40.00
Heat, Light and Water	250.00
Altar Supplies	50.00
Insurance	100.00
Telephone	36.00
Stationery	50.00
Printing	300.00
(programs SS supplies, etc.)	
Painting and repairs (rectory)	600.00
Painting and repairs (church)	500.00
Interest on indebtedness	138.00
Incidentals	775.00
(piano, organ motor, repairing organ, etc.)	
Diocesan	
Church pension fund	200.00
Diocesan expenses	1,015.00
Bishop's salary, convention fund, missions, etc.	
Grand Total	7,139.00

Of this amount, approximately $1,500.00 will be cared for by the various organizations and parochial funds.[179]

The rector gave a list of suitable memorials in the Christmas bulletin of 1923. He did not mention a communion set which was given by the Pringle family in 1924. This [180] set was given "In memory of Dr. and Mrs. Charles Pringle and Sarah Pringle Fairbanks". This set seems to have been destroyed in the fire in 1925.

Interest, planning and discussion had taken place for some years in regard to memorial windows for Trinity. The old windows could not be restored. "Mr. S. T. Crocker was appointed head of a committee to consider the advisability of new memorial windows.

Designs were secured and submitted to the Diocesan window through Mr. Paul F. Mann, the architect, who came from Buffalo to study the needs of the church. The Diocesan committee, consisting of Bishop Brent, Dr. Jessup and Mr. Mann, selected a

design, a thirteenth century grisaille and medallion window, patterned after those in Lambeth Palace Chapel, England. As a result of their decision, the vestry let the contracts to the Von Gerichten Studios at Columbus, Ohio.

Upon the resignation of Mr. Crocker, Mr. H. Deyo Terwilliger was appointed chairman. The new chairman inaugurated and successfully completed a campaign to make the sanctuary window a memorial to the rectors and communicants of Trinity parish. Three of the nave windows were placed as memorials at the outset and two were taken during Lent.

The medallions begin with the annunciation to Mary - - - - and depict scenes from the life of Christ up to and including the ascension. The sanctuary window medallions symbolize and emphasize his Divine Nature.

The glass of the windows is of the highest grade, imported antique glass, executed together with the designs in the company's studios in Bavaria and Munich. The installation was completed on the Feast of the Annunciation, March 25, 1925, and were approved by the architect, Mr. Mann, on April 1, 1925".[181]

In 1925, the chancel was apse shaped and the memorial window was called the Triumphant Christ or the "Christ in Glory Surrounded by Angels". This window was destroyed in 1925, and the sanctuary was changed and three windows representing the Trinity replaced the original one in the sanctuary.

The windows in the nave were dedicated to John Henry Clark, 1842-1916 and Mary Morgan Clark, 1841-1924; Dr. M. M. Fenner and Mrs. Fenner; Elizabeth M. Newton, 1840-1913; in memory of a beloved mother, Mary McDaniels Putnam, born June 19, 1845 - - - Died March 21, 1924; Achsah Barker, Jan. 20, 1830 to April 29, 1904; George Barker, Nov. 6, 1823 - June 20, 1905.

The windows were dedicated on Easter Sunday, April 12, 1925, with Holy Communion at 7:30 a. m., the celebrant being the Rt. Rev. C. H. Brent, a memorial service at 10:00 a. m. in the memory of the Faithful departed and Holy Communion, confirmation and dedication of memorial windows at 11:00 a. m.

The Easter pamphlet tells the original from which the particular window was copied.[182] The windows in the nave in the present edifice were replaced after the fire.

The parishioners had scarcely sufficient time to enjoy the sanctuary window and those in the nave when their joy was turned into sorrow by the disastrous fire on the morning of May 26, 1925. "The loss is estimated at from between $40,000 and $50,000 with insurance of $20,000. The building has been the church home of several generations of the best known families in Fredonia and dates from the early days of the community. Its value in the way of associations and sentiment is irreparable. It is possible that the outside walls may be utilized in reconstruction, but even if that can be done, the loss of the interior furnishings, memorials, etc. cannot be estimated in dollars". The writer went on to describe how the fire had started in a rear shed and spread up the walls and then into the blind attic above the panelled ceiling in the nave toward the front of the building and into the tower. The ceiling fell, but the tower though constructed of wood still stands. The organ played for so many years by the late George Manton is completely destroyed, the fine oak altar is ruined as well as most of the other furnishings. The pulpit and eagle lectern can probably be cleaned, repaired and saved as well as several Memorial Tablets.[183] Some memorials were saved, such as the memorial tablets, the lectern, the Bishop's chair, the priest's chair, the processional cross, the altar cross, the brass desk on the altar, a memorial to Matthew Moore, the memorial to George Gray Ballard and the major portion of the font. The windows were destroyed. The tower was pulled down and the bell was never replaced.

"While the church was still burning, the vestry got together to discuss the future and arranged a special meeting for this evening when definite action regarding the immediate future. The rector announced that for the present, services will be held in the Parish House".[184]

The Fredonia Censor noted that "under the aggressive leadership of the Reverend A. L. Proseus, the present rector, the parish had taken on increased vigor in many activities".[185]

The meeting was held on the evening of May 27th when messages of condolence were read from Bishops Brent and Ferris, and a motion was passed to send $25 to DeForest Pratt, chief of the Fredonia Fire Department, thanking him and the firemen for their good work. This check to be sent with the $25 check given by the Trinity Church Guild.

The meeting of the parish was held in the Parish House on June 11, 1925, with Bishop Brent in attendance. The Bishop spoke of the church as one of the oldest in the vicinity and of our misfortune in losing it. He recommended that action be taken immediately, that the parish should exert all its energies to the reconstruction of the fabric of the church first and to take Mr. Paul Mann of Buffalo as architect. A finance committee was appointed of Messrs. Sardeson, Fenner, McPhee, Cumming, Dr. Wheelock, Mrs. Button, Mrs. Roy Marsh, Mrs. Wheelock, Mrs. Landers, Mrs. Pringle.[186]

At a meeting held on June 18, 1925, Mr. Paul Mann, architect, was introduced and asked to explain the architectural plans for the church. He showed his plans and stated that the old lines of the church would be retained - - the tower built of brick instead of wood, the ceiling of the nave arched instead of flat, the outside entrance changed and the inner vestibule enlarged and the lines of the gallery retained. The plan showed a center aisle instead of the two as formerly, the chancel was enlarged 21 feet - providing a wider sanctuary and room for an organ and choir stalls - - also, a sacristy and an entrance to the floor of the nave from the basement for the convenience of the choir - - the height of the basement would be greater.

He then explained the plan of the basement, which included a Sunday School room 30 ft. long - - a vestry room, robing room for the choir and a furnace room. He also felt that the old pews could be used. He gave the cost of construction as $51,000.

Two of the large windows in the west end of the church over the vestibule were bricked in when the church was rebuilt.

Mr. Proseus suggested that the silver of the old Communion service and of the memorial chalice and patten be made into a new Communion service.

At a special meeting of the vestry on June 19, 1925, Mr. Roy Marsh was appointed special treasurer of the reconstruction fund; and, that the endowment funds be transferred to the Trustees of Diocese of Western New York at once. Also, the building committee was empowered to remove the tower and the bell. A motion was passed approving the action of the rector in having the marble work removed and stored with Titus of Fredonia, N. Y.

The resignation of the rector, A. L. Proseus, was moved to be laid on the table.[187]

The bids for the rebuilding of the church were read and the work was given to A. J. Haag. His bid for the work was $25,115.00.[188] The windows were to be replaced.

At the next vestry meeting, a motion was passed to accept the change in the basement at the sum of six hundred and fifty dollars and that the music committee proceed and buy an organ for not more than six thousand dollars. The vestry also accepted an offer of a quit claim deed on the church property.[189]

The contract for plumbing and heating was let to Willis P. Phinney, Dunkirk, N. Y., for $2,935.00. The wardens were appointed to meet with Mr. Dickson to establish

the line between church property and his property and secure quit claim deed.[190]

The Beacon Electric Company of Buffalo was given the contract for the electric work at $825 and the bid of Casavant for an organ at $6,460.00 was accepted.[191]

A letter of thanks was sent to Mrs. McCrea for her gift of memorial flagon and pattens.[192]

The suggested budget for 1926 was set at $6,227.00.[193]

The church was finally completed and dedicated on June 6, 1926, by the Rt. Rev. D. L. Ferris, suffragan Bishop of the Diocese of Western New York. The Bishop was the celebrant at the 7:30 a.m. service and the preacher at the 11 a.m. service and dedicated the memorials and the building. The Rev. A. L. Proseus was the celebrant at the 11 a.m. service.

The preacher at the evening service was the Rev. R. N. Willcox, rector of St. Luke's, Jamestown, assisted by the Rev. Edmund Sills of St. John's, Dunkirk, the Rev. E. L. Skinner of St. Paul's, Mayville, and the Rev. Godfrey Wilson, St. Peter's, Westfield. The organist at the 7:30 a.m. service was Miss Genevieve White, and she was assisted by Mr. Sidney Clark of Buffalo. The latter gave an organ recital at the close of the evening service, the soloist being Mrs. J. S. Lambert. Mrs. Frederick Landers had been the soloist during the evening service.[194]

On June 17, 1926, the vestry passed votes of thanks to Mr. Sidney E. Clark and to Mrs. Elmer Dean for the fine music rendered during the dedication services.

Three of the above names strike a familiar note in the story of Trinity. Mrs. Nell Willcox, the widow of the Rev. R. N. Willcox, has been a faithful member at Trinity for thirty-five years, a much needed goad at times to both clergy and parishioners. Miss Genevieve White, (Mrs. C. Emmott) has been the faithful organist since that period, a record for Trinity in years of service and a record, probably, for the Diocese. The writer can testify from personal experience of the assistance of Mrs. Willcox and of Mrs. Dean and of her courage in directing the choir in the face of a physical handicap. Trinity Church owes a great debt to these three for their years of service.

The Rev. A. L. Proseus was responsible for placing the memorial tablets in the undercroft, a move criticized by some in the writer's hearing in the late nineteen-fifties. Mr. Harold Haniser, the junior warden, devoted a great deal of time to the details of the building as did other members of the committee. The only member of the committees of 1925 carrying on at Trinity now is Mr. Earl Sardeson. He has been a member at Trinity since his boyhood and has given of his time, of his abilities, of his means, as a vestryman, as junior warden to push Trinity forward.

Changes were made in the rebuilding such as the lengthened sanctuary, the new position of the organ, the center aisle in the nave, the additional entrance from the nave to the basement and the entrance from the vestibule to the same area was placed in the south side. The font was moved from the north side to the south side of the church to the area where the organ had been since 1878. The ceiling of the nave was no longer a flat one.

The above changes brought a new group of memorials given by individuals or by the Ladies organizations of Trinity. The memorial altar given in 1896 had to be replaced. This, as all the other memorials, had a marker and the one thing in common was June 6, 1926. The altar with a high reredos reaching to the sills of the sanctuary windows with a rede table and a tabernacle on it, was given by Trinity Guild "To the Glory of God and His Holy Church". The altar rails were given by St. Agnes Guild and the words on the marker were very fitting, "Before Thy Throne We Humbly Bow".

Two alcoves were made for the offering plates and the credence shelf. The credence shelf was given in memory of John Miller, sometime vestryman of Trinity Church, and the shelf where the collection plates are placed was given in memory of his wife, Jennie Cottle Miller, and both were presented by Jennie Cottle.

The choir stalls and seats were also memorials. Those on the north side of the church were in memory of Melancthon S. Woodford and in blessed memory of my mother, Mrs. M. S. Woodford. They were presented by Caroline Woodford Dewing. Mr. M. S. Woodford had come to Fredonia in 1838 and the family had been very active at Trinity in the various organizations. He had been a delegate to a Diocesan Convention as early as 1850. The Fredonia Censor carried an account of his death and an obituary in the issue of June 19, 1889.

The choir stalls on the south side of the church were presented by Elizabeth and Frederic O. Stevens to the memory of our father, Douglas Houghton Stevens, and in memory of my mother, Sarah Parker Stevens. This family was also one of the early families at Trinity and one of the early business establishments in the village.

The pulpit was replaced by Trinity Auxiliary and the symbols on it represent the writers of the Gospels Matthew, Mark, Luke and John. The pulpit was presented to the Glory of God and in loving memory of Henry D. Newton, 1859+1891, Albert H. Putnam, 1843+1890, John J. P. Landers, 1864+1891 and LeRoy Atwood, 1842+1887. The work in the chancel was the work of Theo. Kundtz Co.

Some of the memorials used in the Communion service were given at this period. The flagon has engraved on it:

Sacred to the Memory
James William Thompson McCrea
1858-1926
Epiphany 1926

The large chalice has engraved on it in memory of All Saints Sunday, 1925
Sarah Fairbanks Pringle
1874-1920
Charles Pringle, Jr.
1849-1925

The small chalice has the following engraving:
They patient broke the bread of life calmed the heart of fear Rest well those souls in God's great love whose efforts builded here.

There is a silver bowl in the sacristy at Trinity and is in memoriam to Julia Phelps Dean, 1848-1924, Epiphany 1926.

One patten is in memory of All Saints Day, 1925

Charles Pringle 1793-1873
Delia A. Pringle 1821-1900

The smaller patten has this engraving "In memory of Trinity Church by A. L. P."

The small wine and water cruets have the following words - on one "In loving memory of Annie Olive Hall, 1867-1924," and on the other "and to thy Faithful Light One Eternal Grant".

Those with the Pringle engravings may be replacements for an earlier set.

The cost of rebuilding the church was $53,101.92. A breakdown of the cost of the various items is interesting:

Organ		$ 6,460.00
Pews		1,240.00
Plumbing and heating		3,210.40
Furniture		3,781.24
Windows		3,686.25
Lighting		1,881.42
Linoleum		1,881.40
Books		345.22
Hardware		461.65
Removal of bell		54.00
Lawn		59.64
Vestments		152.50
Stonework		220.34
Haag Contracts & extras		27,031.78
Plummer and Mann		2,509.55
Miscellaneous		126.55
		$53,101.94
Debt of current fund assumed		4,312.78
		$ 57,414.72
Sources of Funds		
Insurance Received		19,200.00
Receipts from Church Organizations		3,544.51
Individual Contributions rec'd.		11,380.45
Interest & Miscellaneous receipts		414.23
Notes Outstanding		22,225.00
Unpaid warrants	1,519.30	
Less cash in bank	868.50	650.53
		57,414.72
Statement of Financial Position		
Notes Outstanding		22,225.00
Uncovered warrants		650.53
Total Debt		22,875.53
Unpaid pledges and legacies		4,463.81
Uncovered debt		18,411.72

Bishop Ferris spoke in grateful appreciation of the work of the women and of the fine work done by Mr. Proseus and regret of his leaving. He spoke of the responsibility of each parish to meet not only the assessment, but the apportionment.[195]

His talk may have had some reference to a letter of the vestry pleading shortage of funds and lack of money to pay the assessment and apportionment.[196]

In the report made by the Woman's Auxiliary to the Annual Meeting on December 6, 1926, the following notation appeared: "The negligence of the parish to pay the assessment necessary to the canonical seating of delegates roused the auxiliary to take action in this matter and pay in full $444.23 for 1925 and the full assessment for 1926. We

borrowed the amount needed to supplement our balance and sent a check for $444.33 to the Diocesan Treasurer for which receipt has been received. The parish is now clear, and we are anxious that the vestry will use special care to see that this condition will not arise again".

It was moved that the assessment be paid quarterly and the motion was carried unanimously.

Mr. Proseus gave his report to the Annual Meeting from January 1 to December 6, 1926, as follows:

Pastoral calls	451	Church School teachers	11
Sick calls	162	Pupils	81
Holy Communion - public	89	Communicants	175
Holy Communion - private	14	Families	136
Morning Prayer	41	Individuals	16
Evening Prayer	71	Baptized persons	301
Litany	13	Confirmed	178
Special services	51		
No. of organizations	7		

New work added this year: Newton Memorial Hospital - Ministrations have been made here where no other church is, or has been, ministering except the Roman Catholic.

During his rectorship he had officiated at 34 baptisms, officiated at 13 marriages, conducted 71 funerals, prepared four classes for confirmation at Trinity with 43 or more confirmed, including two classes at All Saints', Sinclairville.

Mr. Proseus resigned on October 13, 1923. He had accepted the office of Consultant on Ecclesiastical Art for a church furnishing concern, having charge of the New York office. - - -

He came to Trinity October 1, 1923. Since coming, attendance at church has greatly increased and attendance at Sunday School doubled - the financial resources of the church have increased three hundred per cent and the endowment fund doubled. The Evening Guild and the Order of Sir Galahad have been organized and the church rebuilt.[197] The beauty of the rebuilt edifice and the many memorials are his epitaph.

The vestry minutes tell of the sale of two pieces of property which have grown in value with the passing of the years and would have helped in providing space for a proposed Parish Hall in the nineteen-sixties. The Minutes of the Vestry for March 9, 1918, include a motion for the sale of lot behind the rectory, then situated where the Post Office now stands, to William B. Barker for $1,000. This money was to be invested in a permanent fund. On October 15, 1923, another motion sold a piece of land twenty-six feet by twenty-six feet to Isabel P. Clark for fifty dollars.

The period from 1897 to 1927 seemed a logical one as I started to write this chapter. In spite of its length, I feel that a few names of those who joined the church triumphant should be noted.

The first pair that I wish to notice briefly is Mr. and Mrs. George S. Josselyn. He had been interested in raising choice poultry and then changed to the nursery business. He was one of the best known businessmen in the area for over forty years. His wife, Mary White, was a daughter of Mr. Devillo White and a granddaughter of Dr. Squire White. He died on June 17, 1912, and his wife on September 3 of the same year.[198] Her father, Devillo White, died in January, 1913, aged 97.[199] The Fredonia Censor has numerous articles on Mr. White, particularly in his latter years.

The Fredonia Censor reported on the career and varied activities and death of Dr. Albro in April, 1917.[200] The vestry passed a resolution of sympathy stating that he had

been devoted to the highest interests of Trinity Church".[201]

The Village of Fredonia lost one of her greatest sons on March 5, 1919, in the person of Mr. Louis McKinstry. He was not only a great newspaper publisher, an excellent editorial writer, but also a first class historian. His speeches and articles have been important sources of information for this book. He was a vestryman and member at Trinity for over fifty years, and a charter member of Grange No. I.[202] The vestry stated that "His full and active life, devoted in part to public service, and his unfailing interest in public affairs were an inspiration to the parish and his many friends. Loyal always to the cause he chose to support, he enjoyed the respect of opponents as well".[203] The death of his wife, Mrs. Theodosia Fredonia (Houghton) McKinstry, was reported as taking place at the home of her daughter, Mrs. R. V. Hadley, on September 3, 1940.[204] A reading of her obituary reveals an interesting sidelight on the Civil War.

Another former vestryman to die one year later was Judge Warren Hooker. The rector emphasized "his kindliness as shown by the practice of speaking kindly of everyone".[205] His wife, Mrs. Etta Hooker, died in July, 1942.[206]

Another former vestryman, Charles E. Randall, died on August 19, 1921. He had served as vestryman and treasurer at Trinity Church. His funeral services were taken by the Rev. C. L. Rhoades, pastor of the First Baptist Church and a personal friend. He officiated in the absence of the Rev. Henry Mesier.[207]

Mrs. Anna McKinstry Dana, wife of the principal of the Normal School, Dr. Myron T. Dana died in February, 1921. She was a daughter of Willard McKinstry and Maria Durlin and a sister of Louis McKinstry. The writer of her obituary noted "In recalling her personality, we see her as carrying on the tradition of the sterling character and devotion to the public good that marked both the McKinstry and Durlin families and placed the McKinstry's among the makers of Fredonia while her talent for writing came from the McKinstry side of the family, her ready wit and social graces were the special inheritance from the Durlin's". He also mentioned her love for little children and young people".[208] Her daughter, Clara, married Dr. Harry Wheelock. Her grandson, Dr. Dana Wheelock, his sisters and their children have a heritage going far back into the story of Trinity and an objective in life passed on from the past to assist them in a complex and changing world. Her husband, Dr. Dana, one time principal of the Normal School, died the following year.[209]

The warden of the parish, Mr. A. R. Moore, died in December, 1922. He had been vestryman, clerk of the vestry, junior warden, senior warden at Trinity for over thirty years. He was a lawyer, village clerk, etc.[210]

Mrs. Aaron Osgood Putnam died in March, 1924. She took an active part in the community life of the village, in the home for aged women, which she helped to found, and in the Episcopal Church. One window is dedicated to her memory.[211]

One of the fine musicians in the history of Fredonia was Mr. George Manton, a descendant of one of the pioneer families in Fredonia. He played in bands and orchestras in Dunkirk and Fredonia and was organist at Trinity continuously from 1890 to 1920.[212]

One of the reasons for writing this book was to make available to others as much of the material in the Fredonia Censor and from other sources as I could through the use of footnotes. I trust that others will do likewise and assist our younger people to a deeper appreciation of their local heritage. For this reason I am going to include a few names of people who carried on but didn't always make the headlines until an obituary was written.

John Henry Clark was a member of the vestry of Trinity Church for almost a quar-

ter of a century.[213] His wife died in February, 1924.[214] A window was dedicated in their memory at Trinity. The Fredonia Censor reported the deaths of Miss Eliza Lester,[215] Miss Ama Lester,[216] Frank H. Edmunds,[217] Mrs. Schmeiser,[218] Mrs. Caroline Putnam Sloan,[219] Mrs. George Ryman,[220] Mrs. E. A. Curtis,[221] Mr. Michael Jacobi,[222] Mrs. Jennie Glisan Cushing,[223] Dr. D. G. Pickett,[224] Mrs. Sarah Pringle Fairbanks,[225] Mrs. Sarah M. Grant,[226] Mrs. A. R. Moore,[227] Mr. Charles Pringle, a one time vestryman at Trinity,[228] Mr. Douglas Houghton Stevens,[229] Mrs. L. J. Gawne,[230] Mr. George Moore.[231]

The above were parishioners at Trinity and active in the community life of the village. These are only a few, since many pages could be written if but a mere summary of those noted and others overlooked had been included.

A noticeable feature of the parishioners at Trinity during the first century of their existence was the loving responsible care for their less fortunate members. The vestry and the ladies organizations maintained and dispensed a charity fund. The minutes of the vestry mention this fund as late as June 30, 1915, when its administration was handed over to the Ladies Aid Society. No doubt, some of this same personal interest was shown until President Franklin Roosevelt initiated a series of Federal programs.

Local needs were not forgotten. The vestry assisted community organizations such as the Home for Aged Women by sending a check for $25 on June 30, 1915. Individual members have given money for special dinners during recent years.

The branch of the local Red Cross was given financial assistance during the wars. This help was noticed on a number of occasions by the Fredonia Censor. The Rev. Henry Mesier in his report to the vestry in January, 1919, noted that the special offering for the Red Cross was $88.17 and adds "inclusive of pledges to be after payed was in all $542.05".

Programs initiated and administered by our governments are necessary today. But legislation and huge appropriations will never settle our complex problems. The writer feels that we must regain a personal interest and involvement in this technological age when people seem but a number or part of a machine in industry, in welfare programs, in educational institutions and even in many of our churches.

Numerous reasons are given for the present unrest. We might ask if some of the crime in the streets is not due on the part of many to gain some sort of recognition, to the advertisements and coverage of the news media and to the example and lack of personal supervision by parents and others.

CHAPTER X

THE REV. MART GARY SMITH THROUGH THE RECTORSHIP OF THE REV. H. W. VERE WITH AN INTRODUCTION FOR THE PERIOD 1927 -1967

The last forty years from 1927 to 1967 have brought the greatest changes in the history of mankind. The attempt to describe objectively such a period is a very difficult one, since the changes are so varied and complex. One of the most noticeable features is the clamor of voices shouting their assessments and their solutions. Unfortunately, there are almost as many assessments and as many solutions as there are commentators. A real understanding of the period may be distorted by the use of such labels as conservative, liberal, dove, hawk, evangelical, anglo catholic, etc. A man may be conservative in one field and very liberal in another, or he may be a dove in one situation and a hawk in another. Or take another example, the word love is the most abused and least understood one in the English language.

Mention has been made previously of the gas engine and some other developments. These were to increase rapidly during the following decades. The use of labor saving machinery, electrical equipment and the new techniques in farming led to the greatest mass migration from the rural areas to the cities. This migration has brought changes in the countryside such as the centralized school, improved roads and has weakened the rural church and the rural village. This migration has changed or will change the political structure of the nation. The migration has brought real problems to the urban centers which we will notice later.

Research brought further development of the airplane as a carrier of freight, travel and destruction. Added to this was the increased use of the telephone and radio, the invention of the television and electronic devices of various types and kinds. During or prior to World War II, research developed radar and made other advances such as the development of the atomic bomb. Its use at Hiroshima and Nagasaki revealed to mankind that their world could be destroyed. Research developed the rocket, sputniks and man's horizons were enlarged and he set out to try and reach the moon and other planets.

At the same time, research in other fields developed new drugs, a greater use of blood and plasma, changed medical and hospital techniques. The new inventions brought out new industrial and household equipment.

Labor made rapid advances in wages, working conditions, reduction of the work week, pensions and fringe benefits. The new middle class comprising skilled labor and business and professional people had more time for recreation, more money with which to buy homes, boats, cars and other conveniences. This middle class segment cuts across all racial, color and religious groups. This group is in a better position to assist their children in obtaining a college education. Too often some people were urged by advertising to buy or borrow beyond the bounds of good sense.

The above meant changes in the field of education. The Federal, State and local governments embarked on the building of new schools, libraries, colleges and set aside greater and greater amounts for scholarships than at any time in our history. The school curriculums underwent a rapid change, as did the means of presentation at many of the institutions.

The mass migrations from the rural areas to the cities brought problems to our ur-

ban centers. Cities such as New York and Miami had special problems added, namely the influx of Puerto Ricans and Cubans. These should be treated as a Federal problem rather than a State or a city one.

The influx into the cities brought crowding,[1] the deterioration of housing facilities and transportation problems. There was also an exodus from the inner city to the suburbs and the supermarkets, business establishments and many of the churches followed the population to the suburbs. The property of the inner city was often controlled by absentee landlords, and in too many instances, the tax structure levied against improvements led to a further deterioration of the housing and business establishments. The schools and recreation facilities deteriorated as well. Citizens in some of the inner cities were paying more for food than those in the outlying districts.

Industry has been moving from one area to another within a state, or to the South or the West. The movement of one large industry or the closing of a war plant, the loss of a defense contract, the closing of a shipyard, an airfield or an Army camp can bring hardship to an area.

The organization of industry may bring social problems today or in the near future. Key personnel are moved frequently. Does this constant moving help or hinder the growth of family life and community development? Does it build good, sound relations between the business organization and the community? These are questions that should be explored.

The growth of the population in the urban centers and of the population of the country has brought serious problems of air pollution, industrial and human waste pollution of our rivers and lakes. We are in the process of destroying some of our greatest natural and recreational areas.

One reader describes the presidency of Calvin Coolidge in this manner, "While Calvin napped in the White House, the nation was engaged in an orgy of speculation, spending and extravagance. He did nothing about it. His main concern was not to interrupt business growth and expansion. At the same time, he completely failed to recognize the importance of sustaining the purchasing power of farmers or workers. While believing thoroughly in the protective tariff, his moves for agricultural aid, governmental control over power resources was invariably an emphatic veto. Coolidge simply sat tight as around him swirled the pleasing excitement of boom times, mounting corporation profits and a soaring stock market".[2]

Another writer noted that "the America of the last decade was a very different one from that which entered the war. The idealism that had been making rapid progress in accomplishment under Roosevelt and under Wilson had largely disappeared. A certain recklessness had taken its place".[3] He goes on to point out that crimes of violence became more and more common. Speculation became more rampant, as always in war and post-war periods. The campaigns to sell government bonds had made people familiar with the machinery of the stock market accounted in part for the widespread speculation in excited stock markets from 1922 to 1929. He noted that the rise in personal fortunes, the practice of mass production, higher wage scales, advertising, high-powered salesmanship, the partial payment plan, the rise in prices and the restriction of immigration. Hard work and thrift did not seem to solve the problem as well as lucky speculation. The general restlessness of the age was best expressed in the universal desire for a motor car.[4]

United States initiated conferences for reducing armaments, but no influential statesman dared urge our joining the League of Nations, with which we had saddled Europe. Public opinion, at the first real touch of international responsibility, appeared

to have shot up like a sensitive plant.[5]

Our mass production was insisting on world markets. Our great industries were investing tens of millions of dollars abroad. Our banks were opening branches in every part of the world. "But we were still trying to live in the frontier stage of thought and believed we could live by ourselves by saying we could - - - we enacted a tariff that almost staggered ourselves with the prohibitive height to which duties were raised, in spite of the fact that we insisted upon the collection from other nations of over $11,000,000,000 in loans even the interest on which could only be paid by selling goods to us".[6]

The investments abroad continued after World War II and were noticeable in Canada during the nineteen-fifties. The investments aided to the economic growth of the country concerned, but sometimes resentments arose at the amount of control of local industry by foreign companies. At times, this investment seemed to threaten the sovereignty of the nation concerned. This was true when the policies of the two governments concerned differed as to where the goods produced could be exported.[7] The building of factories abroad meant less work in the United States. Indeed, some flourishing industries of the past, such as sewing machines, etc., have almost disappeared from the American scene.

The inevitable financial crash came in 1929. The situation was not merely American. It was world wide. "We had got tired of idealism and had been urged to place our destinies in the hands of safe realists, hard-headed businessmen who would stand no nonsense about "moral issues", of which we were told we had enough, and who would be practical". Mr. Ford announced "that we now know that anything which is economically right is also morally right - if what was economically right was also morally right, we could surrender our souls to professors of economics and captains of industry".

But, having surrendered idealism for the sake of prosperity, the "practical men" bankrupted us on both of them.[8] The crash led to the failure of many of the banks. This was a serious handicap to many of the villages, since such institutions were never reopened.

Roosevelt strongly supported the Democratic platform with its contradictory promise of reduced expenditures and expanded credit for unemployment relief. He promised a New Deal. In his inaugural address he said, "that the only thing we have to fear is fear itself". His goal that he once set was "the security of men, women and children of the nation". Mr. Hoover said in one of his speeches "that the election was to decide the direction of our nation for a century to come".[9]

Mr. Roosevelt's program met the spirit of the time. It embraced public works, support for higher agricultural prices, national planning, greater control over banking and security exchanges and a balanced budget. Varied programs were tried with varying results. Some of the programs had overly ambitious objectives, mistakes were made due to haste and inexperience and a heavy bureaucracy was built up. His idea was to give work wherever possible, rather than relief. It was not his idea that some people would make his policies a way of life because of their indolence. This statement is true of a small minority, but a real study of welfare programs ought to be undertaken. In spite of every effort, and there were many good things in his program such as the Tennesee Valley Authority and the Social Security Act, etc.,[10] yet the nation didn't come out of the depression until the outbreak of World War II created artificial demands which led to a new and booming prosperity.

The balanced budget promised in the Democratic platform of 1932 has been achieved on but four occasions since that date. The deficit during one year of President Ike Eisenhower's terms was twelve billion more than one-half of the national debt in 1932.

It is now some three hundred and some billion dollars beyond what it was in 1922.

In January, 1920, prohibition came into effect throughout the United States. The country endured the rigors of a dry regime for only a few years before it began to repent of such a radical reform.

Prohibition had a far reaching effect upon the manners and morals of the nation. The attempts to impose such a stern restraint on individual liberty bred a wide disrespect for law When the eighteenth amendment was repealed in 1932, drinking had become respectable among middle-class elements of society that had formerly frowned on it. Women began to drink in public, and the cocktail party became an accepted social institution.

To meet the demand for illegal liquor, bootlegging rapidly became big business. The worst aspect of prohibition was its encouragement of gangsterism. It led to the development of such gangs as that of "Scarface Al Capone" of Chicago and to gang warfare. The profits of bootlegging soon led gangsters to expand their operations to new rackets and they began to levy tribute upon gambling, race tracks, dance halls, houses of prostitution, etc.[11] In time, they were to invest their profits in legitimate enterprises. Today, few know the real extent of their activities, but they seem to be behind the sale of narcotics, the transportation and sale of cigarettes across State lines without meeting Federal and State Taxation.

Liquor and narcotics can be bad masters. Their abuse leads to broken homes, loss of work, wasted lives, accidents, crime, the cost to others of rehabilitation of the victims, etc.

We were so busy setting our own house in order, and public opinion was so isolated from world events, that we failed to help make the World's Economic Conference held in London in 1933 a success. As a result, each nation went its own way. Germany chose Hitler, Italy Mussolini. The American people failed to realize that in rejecting international co-operation we had renounced the opportunity for world leadership. The spirit of aggression was everywhere threatening new hostilities.[12]

"The popular sense of disillusionment was also heightened by the current belief that the United States had been dragged into the European Conflict in 1917 solely because of the machinations of international bankers and munition makers".[13]

We recognized Russia in 1933, but stood aside when Italy attacked Ethiopia and Albania, when Japan invaded China and finally when Poland was invaded. The president was aware of the dangers, but he couldn't carry along a reluctant electorate. The American public was rudely awakened when Russia and Germany signed their non-aggression treaty and Hitler invaded Norway, overran Holland and Denmark and conquered Northern France and Russia had helped herself to parts of Poland. The British Expeditionary Force was only saved by the miracle of Dunkirk. When Great Britain and the Commonwealth stood alone, then the president had sufficient support to act in the sale of age old destroyers for bases in the Carribean, the lend lease program, etc.

Then, on December 7, 1941, Japan bombed Pearl Harbor and the United States became the spearhead for a united drive versus Hitler, Mussolini and Japan. They put forth a tremendous effort in raising armies, building planes, providing tanks and munitions, cargo ships, etc. The United States and Britain shared military secrets, formed a joint command for the campaigns against North Africa, Italy and Western Europe, liberated France and finally the allied armies drove deep into Germany. At the same time, the Russians pushed forward on the Eastern Front and Hitler was defeated.

In the meantime, the Japanese Campaign was halted and the tide gradually turned

by naval victories, the capture of islands, the return to the Philippines and finally Japan was forced to sue for peace by the dropping of atomic bombs on Hiroshima and Nagasaki on August 6 and 9, 1945.

Political decisions were made at conferences held at Quebec, Casablanca, Teheran, Cairo and Yalta between the United States, Russia and Great Britain. Roosevelt was re-elected in 1940 and 1944, but died April 12, 1945, a few months before the military victory.

The United Nations was formed in 1945, but again it lacked the necessary machinery to enforce peace. Russia dominated Eastern Europe and never expressed any gratitude for British and American losses in carrying supplies to Murmansk. She was ready to play power politics and Western Europe seemed ripe for a takeover. In 1947, President Truman brought forth the Marshall Plan, whose primary objective was directed against hunger, poverty and chaos. Russia could have joined the plan, but took no part in it since Communism thrives on economic distress. The plan may have hastened the tension between Russia and its former allies. The focal point was Germany. Russia closed the highway from West Germany to Berlin in 1948. The United States and Britain organized the Berlin Airlift by which planes of the United States and the R. A. F. flew in supplies and Russia reopened the highway in 1949.

The Communist Party of Russia is out to bury us and will do so if she feels that she has sufficient military force. To meet the Russian threat in Europe, the North Atlantic Treaty was signed in 1949 with United States and Canada plus ten European nations signing the agreement. The headquarters was in France. Charles DeGaulle decided to go his own way in 1966 so the headquarters had to be moved from France. His attitude toward the United States, England and Canada shows a total lack of gratitude for the tremendous sacrifices they made to help France from 1914 to 1918 and liberated her in World War II. Uranium deposits may be the real reason for his studied insults to English speaking Canada in July, 1967. The latter made greater war sacrifices.

The United States signed a peace treaty with Japan on September 8, 1951. Their treatment of Japan has made a firm friend and she is helping to build up parts of Asia.[14] Canada and other nations have followed the example of the Marshall Plan.

The Communists took over the mainland of China by 1949, and on July 25, 1950, North Korean troops, supported by Russia, invaded South Korea. This war, a supposedly United Nations attempt to keep the peace, turned out to be a stalemate. South Korea has made great strides in an economic sense since 1953, as has Taiwan since 1949.

Since that period, Russia and the United States have been on the verge of war over Cuba and in the Near East in 1967. Both countries have exercised restraint, realizing the dangers of atomic warfare.

At the present moment, the United States and her partners in the South Eastern Treaty Organization are engaged in a war in South Vietnam against North Vietnam. The latter is being supported by Russia and China. This war has caused the loss of American lives, resources and brought a division of opinion in the country.

The changes in the political scene are so well known that they can be covered briefly: the election of Harry Truman in 1948, the eight years of President Eisenhower from 1952 to 1960, the election of Jack Kennedy and his assassination, the elevation of Lyndon B. Johnson to the Presidency and his election in 1964.

The fear of Communism in the United States was strengthened by the charges of Senator Joseph McCarthy against members of the State Department. He was finally discredited in 1954 and censured by the Senate.[15]

Every newspaper and news broadcast carries accounts of highway accidents. Regulations have been passed stipulating the safety features that must be included in the manufacture of cars. However, no adequate legislation can force the driver to fasten his seat belt, obey all safety regulations, change the unsafe tires, stop a driver from tail-gating nor stop the impatient driver from working out his frustrations behind the steering wheel of a car. To the cost in human lives and suffering of the victims is added to the motoring public the increased insurance rates and often the medical and hospital expenses.

Medical authorities have stressed in recent years that cigarette smoking is dangerous to the lungs in the matter of lung cancer and other diseases of the lungs. In spite of their warnings, cigarette smoking has increased.

Articles also appear in the papers about the misuse of drugs, about the pilfering from stores and factories, the increase of robberies and violent crimes. In the end the general public pays for the ethical breakdown.

A series of laws have been enacted in Washington and in the various states setting minimum wages to be paid and in regard to discrimination in the matter of voting and housing. Attempts have been made to assist cities to rebuild the inner city structures and provide better housing. Poverty programs have been put into action. It is well to remember that there are many poor whites as well as poor in other groups. Attempts have been made to integrate school systems, etc.

Integration seems to have been the most successful in the armed forces where the gift of leadership rather than color is the deciding factor. The sad thing is that laws are necessary to promise people rights in this country.

The whole issue of Civil Rights has not only divided the country but it has divided American citizens of the same color. It has provided an opportunity for the worst to come to the forefront when rioting, burning and looting occur in our cities. The whites were guilty of looting as well as the Negroes in Detroit and other places.

An editorial in the Dunkirk Evening Observer points out that the usual victims of the turmoil in our cities are Negroes. "It is a matter of record that in some sections in which the population changes from white to predominately Negro undergoes cut backs in police protection and other services such as garbage and rubbish collections. This, despite the fact that the ill prepared refugees from the South's newly organized mechanized cotton fields need rather better than worse services. - - Looting is certainly no Negro phenomenon, as almost any railroad policeman will testify after the wrecks that Dunkirk has "enjoyed". People of any color are apt to grab something for nothing if the opportunity presents itself

There is responsible and there is irresponsible leadership among the Negroes, just as there are both kinds among the dominant white population - - - there is no stereotype, the Negroes are as diverse as any other race".[16]

This portion of the chapter is being written in August, 1967, so the final outcome is still in doubt regarding the actions of Congress, the attitude of the white population, the attitude toward the police, etc. Certainly, support of law abiding forces is the duty of everyone.

This much is clear to the writer that we, as a country, cannot afford to fail in providing the best education for all our citizens regardless of rank, station or color. Laws will not settle the question of discrimination, nor will a constant repetition of wrongs, nor rioting, nor coddling people who break the law, nor rewarding hoodlums, nor seeking to use the issue for political advantage.[17] We will have to meet this on a neighborhood basis with respect and love for man as a child of God. That approach may

mean scorn from some, but let us remember that the master we serve was scorned, derided and crucified.

We at Trinity can welcome all who worship with us regardless of color or race, take a more active interest in the migratory workers, support until it hurts, community efforts such as St. Augustine's Center at Buffalo, the community program at St. Philip's Church in the same city, etc.

Certain other things can be noted in passing. We can remember that T. V. pictures only show part of the picture, and it may not show the best part. This vehicle can show the pleasing smile of an Eisenhower, or the personality of a Kennedy, a Reagan or a Roosevelt, but it does not really tell us if they are equipped to handle a task.[18]

The American people have a right to expect Federal and State governments to set up rules and exercise control over the agencies they set up. This is a need if innocent people are to be free of needless harassment.[19]

One hears criticism of the younger generation. This is nothing new. It has existed for centuries. True, some of the young adults lack discipline, but who is at fault, the teenager, his parents or the community. Personally, I have the greatest respect for the teenager. The greatest percentage of the younger generation is the best educated. They are willing to face hard facts. They will sacrifice and work actively for a just cause. They will accept responsibility if we will but trust them. They do not deserve to be blamed for the minority of crackpots. Every generation from teenagers to great grandparents have some in their age group.

This may seem a long introduction, but it has been a period filled with events. This was the world in which the clergy and parishioners worked. I will be satisfied if you think of the events and their influence and overlook any weakness of presentation.

The Rev. Mart Gary Smith was extended a call to become rector of Trinity parish in November, 1926.[20] He was born in Batesburg, South Carolina, on July 28, 1876, and held numerous academic degrees such as a Bachelor of Arts from Texas Christian University in 1906, an A. M. from Chicago in 1915 and a B. D. from the same university in the following year and his Ph. D. from Harvard.

He was ordained deacon in 1920 and raised to the priesthood in March, 1921, by Bishop Beatty. Mr. Smith served in the following parishes Holy Trinity, Memphis, Tennesee, 1919-20; Hornell, N. Y., 1920-1926; Holy Cross, Paris, Texas, 1926-27; Trinity, Fredonia, March 1 to June 1, 1927; Holy Trinity, Dansville, Illinois, 1927-29; Emporia, Kansas, 1929-30; rector Trinity, Norton, Kansas, 1934-35. He conducted educational tours to Europe during the years 1932 to 1934. Mr. Smith retired in 1935 and lived at DeLand, Florida. He died January 23, 1962.[21]

The academic career of Mr. Smith reveals a brilliance of a certain type and also that he was possessed of some private means since scholarships were not so prevalent prior to 1915.

He was to receive a salary of $2,800 at Trinity plus a free house, light, heat and telephone.[22] Mr. Smith accepted the call in December, 1926. He had been highly recommended to the vestry by the Rt. Rev. Charles Brent.[23] Mr. Smith, his wife and his son, Mart Gary Smith, Jr., motored from Paris, Texas, to Fredonia. His first sermon was reported and the editor noted that he preached on the wedding feast, drawing his lesson from the part concerning "filling the water pots up to the brim". The Guild and the Evening Guild gave a tea in the Parish House for the Rev. Mr. and Mrs. Smith Sunday afternoon.[24] He presided at a vestry meeting on March 10, 1927, and was welcomed warmly by the vestry.

Mr. Smith was to have charge at Sinclairville and he inherited a mortgage of

$20,000 which had been executed before his arrival and signed by the following persons: D. W. Goldthorpe, S. W., H. F. Haniser, J. W., Vestrymen, J. W. Lowes, E. P. Crandall, F. E. Brockett, H. B. Heppell, H. O. Terwilliger, Dr. B. T. Hudson and L. I. Young, clerk. The mortgage was taken with the National Bank.[25]

Mr. Smith started the practice of Holy Eucharist at 7 a.m. during Holy Week and a short noonday service from 12 to 12:20 during the same week with a 10 minute praise and prayer and a 10 minute sermon. He had Litany, music and sermon on Wednesday and Friday, Holy Eucharist on Maundy Thursday and a three hour service from 12 to 3 on Good Friday.[26] The Parish Register reveals that services during Lent and Holy Week, on Easter Day or from March 6 to April 20, 1927, the Wednesday after Easter were varied and extensive.

The activities for one week were listed under the Trinity Episcopal Church weekly calendar in the Fredonia Censor for May 25, 1927, as follows: Monday 3 p.m. week class work for boys and girls; 7:30 p.m. Evening Guild meeting, home of Miss Anna Dunkley; Wednesday 10 a.m. Holy Eucharist, 7:30 p.m. Litany and sermon, 2:30 p.m. Woman's Auxiliary; Thursday Ascension Day, 6:00 a.m. Holy Eucharist, 10:00 a.m. Holy Eucharist; Friday, Camp Fire Girls meeting in the Parish House; Saturday, 7:30 p.m. choir rehearsal.

The vestry meeting of April 7, 1927, reported that the church had been insured for $57,600 and that a discussion was held regarding ways and means of increasing the church finances.

Mr. Smith didn't wait long to see if the finances could be improved, but resigned and his resignation was accepted at a special meeting.[27] The Fredonia Censor noted that the resignation was to take effect on June 1st and that "Since settling in Fredonia, Mr. and Mrs. Smith have made many warm friends who will regret their departure from the village. Mr. Smith's scholarly and straight forward manner of expressing his views has made him in much demand as a speaker at meetings of the various clubs and organizations. Mrs. Smith was a director of the Y. W. C. A. and has taken a great interest in welfare work".[28] Mr. Smith's offer to reimburse the parish to the extent of one hundred dollars toward his moving expenses from Paris, Texas, was accepted by the vestry.[29]

The Parish Register reveals that the Rev. Mart Gary Smith officiated at two baptisms and conducted two funerals during his three months at Trinity.

Mr. E. H. Edson, a retired minister, took services and conducted funerals after the departure of the Rev. A. L. Proseus and the Rev. Mart Gary Smith. He conducted four funerals.

The Fredonia Censor tells of a talk given by the Rev. Mr. Edson on Alaska. The editor noted that Mr. Edson had served as a missionary at Port Hope for several years and will tell of the inhabitants of Alaska, the Eskimo, the flora, fauna and natural features of the country.[30] The Rev. Elijah Hamlin Edson had served at Corfu as missionary in 1878,[31] as curate at St. Luke's, Rochester, 1886-1900, at Zion Church, Palmyra, 1910-1916[32] and curate at Christ Church, Rochester.[33] The Fredonia Censor in its issue of June 15, 1927, noted that the Rev. E. H. Edson of Wellsville is to have charge of the services at Trinity Episcopal Church while the church is without a pastor, following the resignation of the Rev. Mart Gary Smith.

Mr. Smith had started the forty years with a rectorship of three months. The next two rectors, Mr. Charles W. Walker and Mr. Charles C. Campbell were raised to the priesthood at Trinity. Dom Anselm Hughes, the Rev. William Bowker, the Rev. Harry Vere and the Rev. Lawrence Schuster came to Trinity as their first charge. Trinity

parish seems to have been used as a teething ring to give experience to young rectors. This statement is not made to cast any reflection on any of the above men, but their experience gained at Trinity was to aid them as they moved to other parishes.

Committees of the vestry were formed to investigate the Rev. Charles William Walker of Batavia and Mr. George D. Barr of Buffalo.[34] A call was extended to Mr. Walker and his salary was to be $1,600 a year and the rectory. The minutes stated "By Mr. Walker's suggestion he will be on trial for 6 months".[35]

The Rev. C. W. Walker was present at the vestry meeting on August 4, 1927. On November 8th the vestry suggested to Mr. Walker that he get in touch with the Bishop and ask for ordination to the priesthood. The vestry was prepared to offer him a salary of $2,000 for the first year, the use of the rectory and telephone and make him an allowance of $125 toward the expenses of heating and lighting of the rectory. The minutes of this vestry state that Mr. Walker had been a deacon since the first of June, 1927. The vestry had signed a certificate at their vestry meeting on November 18, 1927, certifying that for the past three years "he hath lived a sober, honest and Godly life; and hath not written, taught or held anything contrary to the doctrine, discipline and worship of the church and moreover we think him a person worthy to be admitted to the sacred order of priests". The Rev. Edmund Sills, as well as members of the vestry signed or witnessed to the signing of the above certificate.

The Rev. Charles Walker was raised to the priesthood in December, 1927. The ordination sermon was preached by Dr. Alfred Brittain of St. James' Church, Batavia, where Mr. Walker served as an assistant while training for the Episcopal ministry. The service opened at 8 a.m. with Communion. The Rev. Edmund Sills, rector of St. John's Church, Dunkirk, was the celebrant. The morning prayers followed at 9:30 and were read by the Rev. E. H. Edson. The ordination service was at 10:00 a.m. It was conducted by the Rt. Rev. David Lincoln Ferris, Bishop Coadjutor of Western New York. The music was under the direction of Mrs. Elmer Dean. Mr. Walker was formerly in the Methodist ministry for a number of years where he had a fine record as pastor and preacher.[36]

"The Right Rev. David Lincoln Ferris of the Diocese of Western New York confirmed a class of nine in Trinity Episcopal Church on Tuesday evening. This was the first class prepared by the Rev. Charles Walker since he took charge of the parish in August, and, also, the first of his ministry, following a few hours after his ordination in the morning.

Bishop Ferris, in addressing the class, called attention to the significance of having what he termed two ordinations in Trinity Church on one day; the ordination of the rector into the priesthood of the church in the morning and the confirmation or ordination into the lay ministry of the church in the evening.

He said that the greatest thing in life is service and that the church needs the service of the lay ministry just as much as the priesthood. Both have their parts in building up the Kingdom of Jesus Christ.

As a Confirmation motto, he gave the class the simple phrase, "Search the Scriptures".[37]

Amongst those confirmed were Helen Agatha Clifford, Elmer Ward Dean, Lucy Alvina Dean, Milton Fenner and Marjory Wirth.[38]

The Christmas Eve services were continued at 11:30 with singing of Christmas Carols and Holy Communion.[39]

The Rev. Charles W. Walker, like his predecessor Dr. J. J. Landers who served in the Methodist Church prior to his ordination in the Episcopal Church, followed the

practice of giving a series of special sermons. One series had as its special theme, "What A Man Can Believe", based on a book by Bruce Barton.[40]

He also was in demand as a special speaker giving an address to the Dunkirk Chamber of Commerce on Co-operation,[41] to the Jamestown Kiwanis Club on The Golden Rule[42] and to the Everymans' Club of the First Methodist Church, Dunkirk. He noted in this address "that human relationships have not kept pace in growth with scientific and mechanical progress".[43]

His Lenten sermons in 1928 started on Ash Wednesday with Holy Communion at 7:30, Litany and penitential office at 10:30, evening prayer and sermon at 7:30. The Wednesday evening sermons were taken by visiting Episcopal clergy. A religious drama, "The Resurrection", was to be presented by the Church School at 7 p. m. on Easter Day.[44]

The services for Holy Week were union services with the clergy of the local churches giving the addresses. The Good Friday service from 12 to 3 p. m. was at Trinity.[45] Union evening services during the summer months were held by the four churches facing the park.[46]

A few notes taken from the Minutes of the Vestry reveal some of the activities at Trinity. The minutes of December 1, 1927, note that a check has been received from the Margaret Thayer Estate for $2,443.00, $1,000 of which was paid on the church mortgage and the balance was used to pay notes on the church organ. The same meeting voted in favor of a division of the Diocese. The meeting of January 5, 1928, noted that $3,500 had been received from Mrs. Blood in payment of a mortgage due Trinity parish. This mortgage was on the former Charles H. Landers property, (the Newton home, one house north of the present Post Office). Most of this sum was sent to the Standing Committee to be invested for Trinity parish. The vestry elected Mr. Haniser as junior warden at its meeting of November 24, 1928, and accepted the offer of Bishop Ferris of $170 toward an automobile for the rector on the condition that the vestry undertake to raise $300 for the same project.

The Rev. Charles W. Walker tendered his resignation which was accepted at their meeting on October 10, 1929. This resignation was noted as follows in the Fredonia Censor, "We are sorry to lose Rev. Charles Walker and family who will leave soon to make their home at Newark, N. Y. In Rev. Walker accepting the call to Newark, Trinity Church is suffering a great loss as well as the community. The entire family have made many friends here".[47] A farewell reception was held for them in October, 1929.[48]

The Parish Register reveals that there were 13 marriages, 23 funerals and 16 confirmed in the three classes presented by the Rev. Charles W. Walker. One class held on August 4, 1929, consisted of the following - Frederick F. Quinlan and Marian L. Quinlan. They were confirmed by the Rt. Rev. Walter Henry Overs. He was the father of Dr. Helen Overs, the President of the Diocesan Episcopal Church Women in 1967.

According to Stowe's Clerical Directories, Mr. Walker served at St. Mark's, Newark for the remainder of his ministry. He died November 30, 1944.

The Rev. Gilbert A. Shaw was asked to serve as a supply at the rate of $2,000 plus rectory and fuel.[49] He had been active in numerous parishes such as Trinity Church, Canseraga, St. John's, Medina, and assistant at Grace Church, Buffalo.[50]

The budget for the year was set at $6,500.[51] Mr. Arthur Maytum, the treasurer, reported that only about one half of the people of the parish were contributing to the funds of the parish. The ladies took the list and contacted the non-contributors.[52] They set to work, and at the following meeting a vote of thanks was given to Mrs. Ross for the very effective work done in securing subscriptions for church work.[53]

The Rev. Gilbert A. Shaw carried on the work in a very satisfactory manner during Lent and in the preparation of a class for confirmation. He listed the communicants for Easter Day as follows: 6:00 a.m., 29; Sinclairville, 8:30, 20; 11:00, 44; with an attendance of 121, and at 7:30 p.m., the attendance was 30.[54]

Whilst the Rev. Gilbert A. Shaw served as a supply at Trinity, he officiated at nine baptisms, presented one class of fourteen persons for the Holy Rite of Confirmation and conducted six funerals.

Mrs. Mary Keller, from her room in Brooks Memorial Hospital, Dunkirk, gave me the following information regarding the Rev. Gilbert A. Shaw and family: that he was a small man and that he had been injured in saving a boy's life in Buffalo, N. Y. After the death of his wife, he spent his remaining years in the Episcopal Home for Clergy in Erie, Pa. His daughter, Lilian, suffered a stroke upon learning of the sudden death of her fiance in Chicago and was a bed patient for some thirteen years at Lyons, N. Y.

The Diocese of Western New York suffered a severe loss with the passing of its beloved Bishop in 1929. The Rt. Rev. Charles Brent was born at Newcastle, Ontario, on April 9, 1862, and died at Lausanne, Switzerland, on March 27, 1929. He was buried in Bois deVaux Cemetery in that city.[55]

Bishop Brent was succeeded as Diocesan by the Rt. Rev. D. L. Ferris who had been elected suffragan Bishop of the Diocese, May 27, 1920, Coadjutor on May 2, 1924.[56]

The Rev. Cameron J. Davis was elected Coadjutor of the Diocese on October 29, 1929, and became Diocesan of Western New York in 1931.[57]

The Diocese of New York had been divided in 1838. The Diocese of Western New York had been divided on November 10, 1868, with the formation of the Diocese of Central New York.[58] The Rt. Rev. A. Cleveland Coxe decided to remain as Diocesan of Western New York with his residence in Buffalo. He advocated a further division of the Diocese in 1891, but this was turned down.[59] The division of the Diocese took place on December 15, 1931.[60] Bishop Ferris who had lived in Rochester for nineteen years decided to be the Diocesan Bishop of Rochester. He died June 9, 1947.[61]

A committee of the vestry of Trinity Church was instructed to interview Bishop Davis with reference to securing the Rev. Charles C. Campbell as deacon at Trinity after September 15, next.[62]

The financial depression was making itself felt by September, 1930. A special meeting of the vestry was called to listen to a proposition concerning the turning of Trinity parish into a mission in connection with others in the county and outside. Members of the vestry were opposed to such a move.[63] The following month, the National Bank of Fredonia, which held a mortgage of $20,000 on the Church, informed the vestry that henceforth the maximum of $15,000 was all that could be allowed to any organization.[64] The Diocese of Western New York accepted a $5,000 mortgage from Trinity.[65]

According to a service book the Rev. Charles C. Campbell preached at Trinity on September 21, 1930. He presided at the annual meeting on December 4, 1930. The ladies served a delicious chicken dinner with about one hundred and twenty persons being served. The reports revealed a note of optimism. The senior warden was D. W. Goldthorpe and the junior warden was Mr. F. E. Brockett.

Mr. Campbell was ordained deacon by the Rt. Rev. Cameron Davis on Monday the 23rd of February, 1931. He was presented for ordination by the Rev. Charles J. Burton of Kane, Pa., and the sermon was preached by the Rev. Charles W. Walker. His ordination was noted in the Record of Services, in the issue of the Dunkirk Observer for February 23, 1931, and in the Fredonia Ceasor on February 26, 1931.

The Rev. Herbert W. Hunter of Westfield was the celebrant and the preacher on a

number of occasions during 1931. A summary of his years in the ministry was given in the Fredonia Censor.[66]

On May 14, 1931, the vestry passed a motion of unqualified and hearty support to the communication of Mr. Ludlow with reference to the raising of Mr. Campbell to the priesthood.[67] His ordination to the priesthood was conducted on Wednesday, November 4, 1931, and was in charge of the Rt. Rev. David Lincoln Ferris of Rochester, Bishop of the Diocese of Western New York. The services started at 10:30. The sermon was delivered by the Rev. Leslie Chard, rector of St. John's, Dunkirk. The Rev. Sherman Burrows, warden of DeLancey Divinity School, Buffalo, where the Rev. Mr. Campbell had been studying, presented the candidate to the Bishop. The Litany was read by Rev. F. Wharton Weida of St. Alban's, Church, Silver Creek; the Epistle was read by the Rev. E. H. Edson of Wellsville and the Gospel by the Rev. Charles W. Walker, rector of St. Mark's, Newark. Other clergy taking part in the service or present at it were the Rev. James Cosbey, rector of the Church of the Good Shepherd, Buffalo, and the Rev. Albert Chambers of Angola, the Rev. Charles H. Burton of Kane, Pa., the Rev. H. Baldy of Westfield, the Rev. E. Clough of the Good Shepherd Mission of the Indian Reservation, the Rev. Norman Godfrey and students Ivan H. Ball, J. H. Chapman, Douglas M. Stoll, J. A. Dunham, Robert H. Moore, Francis L. Titus, M.A., of the DeLancey Divinity School. - - - The Rev. Charles C. Campbell was, until about a year ago, pastor of the Silver Creek M. E. Church, applying for orders in the Episcopal Church while completing his final year in the Methodist Ministry. The articles go on to tell of the presence of local clergy, the reception, etc.[68]

Mr. Campbell was instituted as rector at Trinity on Sunday evening, December 6, 1931. The preacher for the occasion was the Rev. Lewis E. Ward, rector of St. Luke's, Jamestown.[69]

Mr. Campbell was a diligent worker not only at Trinity, but he was in charge of All Saints' Mission, Sinclairville. He also took occasional services at the W. C. A. Home and at Newton Memorial Hospital, Cassadaga. These latter services started on a monthly basis, but before his departure, were on a weekly scale. Visits to the institution might mean two services. These services were taken on week days. He paid particular attention to the children. These visits were appreciated deeply. A writer from the Fredonia Censor described one visit to the Children's Infirmary. The service was held on the sunlit porch, some children sat on a circle on the floor, some were in wheelchairs, a few were in beds. All were attentive and sang a number of hymns which they knew by heart. Their favorite was Rock of Ages. There were 40 odd children of varying ages and colors. Mr. Campbell told a story and the children liked it. At the end, the children rose and solemnly repeated the Allegiance to the Cross. After the service, the children overwhelmed the vicar with all the news of the past week. At the supper hour pleas were heard to sit at our table and the children cried as he left, "Come again. Come soon".[70]

Many of the Sunday evening services in Fredonia were in the nature of union services and were held in the various churches on the square.[71]

The Christmas Eve service was held at 11:30 in the form of a Choral Eucharist.[72] Usually, an earlier Christmas Eve service was held at All Saints', Sinclairville. During Lent, one weekly evening service was held at Sinclairville, and, also, an Ash Wednesday service at the same church and a weekly morning service of Holy Communion and an evening prayer at Trinity. The program varied from year to year in Lent, but the norm in 1932 was a Wednesday evening service with a visiting clergyman as the guest speaker, Holy Communion at 10:00 on Friday with a short address and Litany at

7:30 p.m. During Holy Week, an additional service of Holy Communion on Maundy Thursday and a three hour service on Good Friday. The latter service was a joint service with the Protestant Churches in the village.[73]

The church notices mention meetings at 6 p.m. on Sunday of the Trinity Fellowship.[74] This may have been the name given to the young people's meeting which was organized in March, 1931. Mention was made of the group meeting being held at the home of Josephine Gangi.[75] A slate of officers was elected at this meeting.

The record of services for March 12, 1933, has an interesting note "Banks Closed". This note expresses the difficulties facing Mr. Campbell and his parishioners in meeting the interest on the twenty thousand dollar mortgage, the rector's salary and other expenses. There were always unpaid pledges that people were willing to pay but unable to meet, notes at the National Bank as high as $1,400 in addition to the mortgage. Two thousand dollars was withdrawn from the endowment fund, the amounts paid for lots sold to Mrs. Elizabeth Newton and Mr. William Barker to be used to meet some of the notes.[76]

On February 14, 1934, the Evening Guild suggested to the vestry that money could be saved by cutting out the Lenten services, including the usual ones on Good Friday and Easter for the winter months and holding the services in the rectory. Mr. F. C. F. Sievert, the senior warden offered to pay for the coal and Mr. A. K. Dickson said that he would furnish the coal at cost. Suggestions were made that the organist and janitor accept pay cuts. Mr. A. R. Maytum offered to give $25.00 to one of the guilds if the janitor would accept a pay cut.[77] I imagine that others such as Mr. William McPhee were giving more than their pledges to keep things going at Trinity.

At this meeting the Rev. Charles C. Campbell, according to the minutes, "called the vestry to task for not attending the services". Other clergy at Trinity must have felt the same way, but unfortunately for the rector, the timing was poor. Things went from bad to worse and the vestry cut the insurance to $16,820.00, leaving part of the second mortgage held by the Diocese without sufficient coverage. This brought a note from A. F. Freeman, secretary of the Diocese stating that Bishop Davis was unalterably opposed to any such proceedings.[78]

Financial affairs had reached such a stage at Trinity that Bishop Davis met with the vestry on May 11, 1934. He suggested 1. that Trinity might be made a chapel of the Dunkirk Parish 2. that Trinity Church might issue a call to Rev. Morrell of Mayville retaining Mr. Campbell as assistant rector. The Bishop pointed out that Mr. Morrell had had experience in difficult financial matters.

Mr. Arthur Maytum suggested the advisability of electing women to the vestry. His idea brought a motion to have a committee of women from each guild meet with the vestry to discuss the Bishop's suggestions.

The vestry decided to call Dr. A. R. Morrell of Mayville as rector and to invite Mr. Campbell to be curate, to live in the house, receive his present salary, payment of taxes, water and telephone.[79] Mr. Morrell accepted the call in a letter dated May 18, 1934.

At a meeting of the vestry on the 3rd of July, 1934, Dr. A. R. Morrell explained that payment on the church pension plan cannot be curtailed and informed the vestry that the National Bank had cut their rate of interest from $750 to $600 a year.

Mr. Morrell called for a "New Deal" at Trinity, and the editor noted that the "feelings of the parishioners were a bit ruffled by the straight from the shoulder talks". He noted in his talk on Monday evening when he was welcomed that the primary consideration of the new arrangement was to induce people to come to church - - - saying "that

the Vicar of the parish had been pulling a load uphill for years and all the thanks he had received was little help, smaller thanks, much objection and few dollars". Mr. Campbell did endeavor to smooth down the feathers.[80] Scolding people who were interested enough to attend a meeting, in my estimation, was both useless and ill-mannered. Many of these people were doing their very best under difficult circumstances.

Then a financial miracle happened in regard to Trinity. The Government of the United States was looking around for a site for a post office. The government purchased the land on which the rectory stood minus the house for about $11,000.[81]

At about the same time, Mrs. Anthony Laux died and the church received her home at 111 Temple Street plus $10,722.94 and $1,000 from the Jacobi estate and interest from the Charlotte Landers estate, $121.67. The endowment interest for the year was $492.94. The financial report states that $1,091.84 was received from envelopes, loose offerings $146.48, subscriptions $146.25, Guilds $340.00, special offerings $129.65. Some of the expenditures were Rev. C. C. Campbell salary $1,200.00, janitor's salary $216.00, music $188.00, fuel and light $420.56, church pension fund $373.61, insurance $310.60, moving expenses $172.70, new rectory expenses $958.35, payment of debt $9,056.84.[82]

The new rectory was at 111 Temple and was to remain the rectory until June 15, 1962, when the writer married Miss Gertrude Maytum and moved to 86 Temple Street. The rectory was sold in 1965 for $8,000 and the proceeds applied to the purchase of the present rectory at 402 Temple Street.

The wings of the old rectory were moved to White Street, one at 18 White Street being the home of Mrs. Kate Martin.

The report of the Rev. Charles C. Campbell for the year ending December 1, 1935, includes the following:

Calls

Trinity Church	653
All Saints' Sinclairville	129
Newton Memorial Hosp.	813
Old Ladies' Home	27
	1,622

Communion Services

	No.	Present	Communions
Trinity Church	87	1,434	887
All Saints' Sinclairville	13	119	113
Newton Memorial Hosp.	12	379	338
	112	1,932	1,338

Other Services

	No.	Present	
Trinity, Fredonia	62	2,989	
All Saints' Sinclairville	33	307	
Newton Memorial Hosp.	18	773	
Old Ladies' Home, Fredonia	3	80	
	116	4,149	6,061
			2,408
			8,489

Other Activities	
Lectures and Addresses	77
Guilds & Auxiliaries	38
Conferences Held	125
Funerals Conducted	33

The vestry used the money received from the sale of the rectory property plus a sum from the Laux estate to pay off the mortgage at the National Bank.[83] At a meeting of the vestry on August 8, 1935, a motion was passed to pay $4,000 plus the interest amounting to $350 to the Sibley Revolving Fund.

The amount now owing on the mortgage was $1,000. Trinity was now in a reasonable financial condition.

The Rev. Charles C. Campbell announced in July, 1936, "that Bishop Cameron Davis has transferred us from Fredonia to Attica. This has been a very happy six years". He was to be in Attica the first Sunday in September.[84] The Afternoon and Evening Guilds held a farewell party for them and presented Mr. Campbell with a cassock and Mrs. Campbell with a Siesta ware tea set in ivory and red.[85] He preached his farewell sermon on August 30, 1936, on the theme "Fare Thee Well".[86]

During his six years at Trinity Mr. Campbell had officiated at 41 baptisms, solemnized 35 marriages, presented seven confirmation classes at Trinity, one at Newton Memorial Hospital and one at All Saints', Sinclairville. The above added up to 67 persons receiving the Holy Rite of Confirmation. There may have been other classes at Sinclairville. He had conducted 115 funerals.

The Diocesan Journal for 1936, p. 88, gives the following statistics: 13 baptisms, 13 confirmations, 82 families, 275 baptized persons, 191 communicants, 73 church school children, the current expenses were $2,174.08, total disbursements, $3,908.82, property valued at $55,000, the insurance coverage, $31,520, indebtedness $600, investments and endowments $14,150.00.

He spent the remainder of his parish life as vicar at St. Luke's, Attica, from 1936 to 1956. Mr. Campbell was the chaplain at the V. A. Hospital, Batavia, from 1936 to 1954.[87] He retired in 1957 and was made an honorary canon of the Diocese and has been very active as a supply minister in 1967 at eighty-three years of age.

Dr. A. R. Morrell resigned as rector at Trinity on October 30, 1936.[88]

The parish had $13,150 in an investment fund with the Diocese of Western New York.[89]

The Right Rev. Cameron J. Davis informed Mr. Hugo Wolfe, clerk of the vestry in a letter dated August 1, 1936, "that after giving the matter much careful consideration, I have appointed the Rev. James Martin, as vicar of Trinity Church - - - - Mr. Martin has great ability, is a hard worker, and if the vestry and people of the parish will give him their support, there can be no doubt as to the progress of the parish. - - - I think the people should understand that Fredonia cannot afford to pay a sufficient salary to get a good man and that the Diocese, in order to forward the progress of Trinity, is putting up a great deal of money in order that Fredonia may have a good man. If the people begin to criticize and find fault, the best man in the world will avail nothing".

No doubt, Trinity parish had some critical, penny saving and difficult people. The Bishop stated the truth as he saw it, but his letter was not one to inspire a parish. I worked in a mission parish in 1936, and I know first hand something of the frustrations and feelings of jobless people and of others whose low salaries allowed but a small donation to the church.

The parishioners at Trinity were not responsible for the fire of 1925, nor were they responsible for the Diocesan advice which made the rebuilding of Trinity a more costly one. Nor were the parishioners responsible for the financial crash of 1929. The heavy mortgage of $20,000 and the financial difficulties of the early nineteen-thirties were the main villains in the situation. It was members of Trinity who arranged for the sale of the rectory. This rectory was dear to the hearts of many people, but they were willing to give it up in order to help save the church. Love of the church had inspired former parishioners to leave a house and money that erased the main portion of the mortgage.

Again, the amount of salary doesn't necessarily mean that a parish will have a dedicated rector. If salary had been the main keynote there would be now but few churches on this continent. I worked with many of these people after 1953 and found most of them the salt of the earth. Of course, Bishop Davis was human as we all are, and I trust that he had had merely a bad day. He had a difficult job and it was not my intention to speak ill of a Bishop who has passed to his reward.

The Rev. James Henry Martin was born in Lockport in July, 1902, and was ordained deacon in May, 1934, by Bishop Ivinis and was raised to the priesthood in February, 1935, by Bishop Davis. He was priest in charge at St. Luke's, Attica, from 1934 to 1936.[90] His experience was limited when he was appointed vicar at Trinity in 1936. He had charge of All Saints', Sinclairville as had previous rectors from the time of the Rev. A. L. Proseus.

Mr. Martin was to receive $1,200 with the use of the rectory. He took his first service at Trinity in September, 1936.[91] He was "by a unanimous vote of the vestrymen called to be rector of Trinity Church to succeed A. R. Morrell, resigned".[92]

A number of the more important items will be taken from the Minutes of the Vestry for the remainder of the period that Mr. Martin served as rector. A check was received from the estate of Charlotte Landers for one thousand dollars. This check was for partial settlement of Trinity's share in the bequests from the residuary of the estate. This was only a partial payment. The terms of the bequest were such that the money had to be invested, and the income therefrom used exclusively for music.[93]

Mrs. Charlotte Landers was the foster daughter of the late Mr. and Mrs. Aaron O. Putnam. She had been married to Ernest Landers, the son of the Rev. and Mrs. J. J. Landers. She had been deeply interested in music and drama and travel. She had given generously to the work at Trinity, to the Salvation Army, Red Cross, Old Ladies Home, etc. She died May 12, 1934, whilst enroute to England. Her funeral was held from the home of Mrs. Jeannie Spaulding.[94] In her will she left $10,000 for the relief of the blind, $2,000 to Normal School Board, family bequests and a sum of $9,000 to be shared equally by Elizabeth Marsh, Helen Atwood, Mary Barrett Howard, Bernice Jones, Isabelle Martin, Florence B. Andrews - - all of Fredonia, Ruth Proseus of Brooklyn, Letitia Van Buren of New York, Mary B. Clayes of Berkley. A fund of $5,000 was divided between Baptist, Presbyterian and Methodist churches. Trinity Church was to receive an endowment for music.

A brief note was inserted under the estimated expenditures for 1938 regarding the pledges now coming in.

Total number of communicants pledging	53
Number of pledges on which nothing has been paid	4
Pledges of $.25 per week	14
Pledges of $.50 per week	15

Pledges of $.75 per week	2
Pledges of $.60 per week	1
Pledges of $1.00 per week	5
Pledges of $2.00 per week	3
Pledges varying between $.10 and $.30 per week	9

There are nearly 100 persons in the parish who should be pledging to the support of the church.

A communication was read from Bishop Davis at the vestry meeting of January 6, 1938, stating that the Diocese was withdrawing its aid of $300 towards the rector's salary, and asking Trinity parish to assume this $300 thus making it an independent parish. The vestry did assume this and Mr. Martin's salary from the church became $1,500 annually. The writer was unable to find when the $300 annually had started for Trinity.

The vestry decided to adopt a five year plan in the payment of insurance policies for church property.[95]

A letter was received from Miss Anne Marie Lindsey thanking the members of the vestry for the Christmas gift.[96] Miss Lindsey directed the choir some years during the rectorship of the Rev. James Martin.

The regular meeting of the vestry on August 3, 1939, noted that the money left by Miss Belle White in the amount of $372.33 be used as follows: $300 to apply on the $600 mortgage owing to the Diocese of Western New York, and $12.00 to apply on the interest to July 11, 1939, and the balance not exceeding $50.00 to be used to erect a bronze tablet to the memory of Miss White in the church.

The tablet is hung on the wall in the vestibule with the following inscription:

To Glory of God
and
in memory of
Isabelle White
communicant and
Benefactor of
Trinity Episcopal Church
For Many Years
who departed this life
July 22, 1937

Miss Isabelle White was a daughter of Devillo White and a granddaughter of Dr. Squire White, one of the founders of the village. She was buried July 26, 1937.[97]

The financial situation revealed a definite improvement by late 1939. This had been achieved in part by a questionnaire forwarded to each member of the congregation. The rector reported the result as follows on December 27, 1939.

Number of weekly pledges	98	
Yearly	4	
Amount due from individual pledges		$2,259.00
Amount due from investments		590.00
Amount due from Evening Guild		174.00
Amount due from Afternoon Guild		240.00
Expected from loose offering		150.00
Expected from Christmas and Easter offerings		250.00
		$3,663.00

Number of new pledges for year 1940 57
Number of old pledges increased for 1940 11

However, 14 did not pay anything on their pledge.[98]

The minutes reveal that the vestry found it necessary to borrow money to meet the running expenses of the church. The Diocesan Journal for 1939, p. 105, gives the following statistics - 88 families and communicants 193. The report for 1940, p. 92, 87 families and 180 communicants.

The Rev. James H. Martin petitioned the vestry for a leave of absence for one year beginning April 15, 1941, in order to take up his duties as chaplain in the Army. This was granted.[99] He was home on leave in July, 1941, and preached at Trinity.[100]

Mr. Martin resigned in April, 1943.[101] Nominally, he had been in charge of the parish since April 15, 1941, and his instructions regarding the services were followed by those in charge. Dissatisfaction was expressed by some members of the parish in regard to the type of service. The register of the church services shows that by 1940 all of the Sunday morning services were services of Holy Communion and similar services were held on most mornings of the week. This was a drastic change for many of the parishioners and explains some of the dissatisfaction.

The Parish Register reveals that Mr. Martin officiated at 39 baptisms, solemnized 10 marriages, presented three classes with forty candidates for confirmation and conducted 29 funerals. The Diocesan Journal for 1938, p. 88, lists 82 families, 275 baptized persons, 191 confirmed persons and 73 church school children. The list of families seems to have continued for the following years. The number of church school children was to drop by the mid nineteen-forties. This was not due to any lack of interest on the part of a rector, but to the drop in the birth rate during the late nineteen-thirties.

The church record of services do not show that Mr. Martin continued the excellent work that his predecessor had started and carried on at Newton Memorial Hospital.

One of the interesting phases was the continued attendance of the servers or acolytes at the church services, particularly the weekly ones which were usually at 7:00 a. m. The following names appear: Robert and John Bell, Robert and Richard Emmott, Frederick Wirth, Harry and Bob Wurtz, Willis and Dana LeBarron, Dana Wheelock, Macdonald Sardeson, Sanford Sanderson, J. Johnstone, Anthony Mastor, Newton A. Huntley, Alden L. Fox and Richard McPhee. This lengthy list of servers and their continued presence at the services speaks volumes for their training and their rector.

According to the Clerical Directory, 1962, p. 237, the Rev. James H. Martin remained in the chaplaincy service of the United States Armed Forces until 1946, when he became rector of Holy Comfort, Cleburne, Texas. He reentered the chaplaincy service the same year and remained until 1954. In that year, he accepted the rectorship of St. James' Church, Edison, New Jersey.

The first priest in charge was the Rev. A. B. Moore who started his services with a funeral on Saturday, April 26, 1941, and continued until July 31, 1941. He conducted four funerals during this period, according to the Parish Register.

A very brilliant musician, lecturer and a devout Benedictine Monk came to act as priest in charge at Trinity and took his first service on Saturday, August 2, 1941. He gave the following account of his life to the writer in a letter dated December 31, 1966. He was born in 1889, received his M. A. from Oxford University, England, was ordained deacon in 1912 and raised to the priesthood in 1913. Mr. Hughes entered the Benedictine Abbey near Pershore, Worcestershire, in 1922 and moved with that community to Nashdom Abbey, Burnham, Buckinghamshire, in 1926. This is his present

address. Dom Anselm Hughes made a number of lecture tours to the United States and Canada. He came to this continent in the fall of 1932 and again in the fall of 1934. Another tour started in the fall of 1939 and continued for part of 1940. He spent the summer of 1940 at Holy Cross, West Park, N. Y. and then in Lent, 1941, took interim charge of St. Andrew's Church, Buffalo.

His interest was in medieval music and he collaborated with his Australian friend, Percy Grainger. The latter was a guest at the Chautauqua Institution in August, 1941. They were working on a volume of English medieval music of the twelfth to the fifteenth centuries. He became acquainted with Grainger through correspondence.

Dom Anselm Hughes started his research in music at the age of twenty. He brought with him to America on his lecture tours volumes of photographs of old manuscripts as copied by the monks centuries ago. His placement at Fredonia was a happy one, since he was near the Fredonia Normal School with its excellent musical faculty.

The faculty recognized Dom Anselm's ability, and he gave a series of ten illustrated lectures on music of the medieval period. These talks were held at 8:15 p. m. in the auditorium of the new music building, were open not only to the students, but to the public. "He had published while still an undergraduate at Oxford the volume of medieval transcriptions known as "Early English Harmony, Vol. II" (1912) and has since given a good deal of time to the study of scoring of older forms of music."

From 1927 to 1936, he was executive secretary of the Plainsong and Medieval Music Society, the leading body in England for the study of these matters and has several times lectured on these topics before the musical association of London, the international society for musical research, and other societies.

- - - - During his tours he has spoken before many universities including Harvard, Yale, Princeton and Stanford.

He has been for the last five or six years, collaborating with Percy Grainger in the preparation of a collection to be known as "English Gothic Music", the first numbers of which are now in the press.[102]

Dom Anselm Hughes printed the following, The House of My Pilgrimage, 1929; Septuagesima, 1959; Reminiscences of the Plainsong and Medieval Music Society and other things personal and musical, the Rivers of Flood, 1961.[103]

Daily Services were a norm with Dom Anselm Hughes. He held Holy Communion at 8 a. m. with a choral Eucharist at 11:00 a. m. and Holy Communion daily with varying hours during the week. He conducted a church school at 2:30 p. m. on Tuesdays.[104]

The Christmas Eve services started at 11:30 with carol singing and with Holy Communion at 9:00 and 10:00 a. m. on Christmas Day.[105]

The nature of his approach to Lent can best be explained by the topics suggested for his Sunday and Wednesday evening sermons. The themes for Sunday were as follows: Self Discipline, Sanctification, Following, Liberty, Representation and the Verdict. The Wednesday sermons followed under the general heading of the scheme of our salvation, the topics being, The Fullness of Time, Whom Say Ye That I Am, The Bread of Life, Despised and Rejected, "Is it nothing to you all, ye that pass by, where I am there ye may be also". He stated in the insertion in the local paper that questions placed in the box in the vestibule or sent to the rectory will be included in the Wednesday evening service.[106]

The services for Holy Week began with the blessing of the palms at the Sunday morning service with a processional on Monday, Tuesday and Wednesday. There will be communion services at 7:30 a. m. and prayer service at 7:30 p. m.

The Maundy Thursday service will begin with a sung communion service at 10:00 a. m.

From this time until 7:30 a. m. Good Friday, a continual chain of prayer will be offered in the church. Good Friday devotions will consist of an altar service at 7:30 a. m. followed by morning prayer and children's service at nine. Three hours devotion with preaching of the passion will be held from noon until 3 o'clock, evening prayer at 7:30.[107]

The Easter services for the same year had services of Holy Communion at 8:00 and 9:00, 11:00, the latter a choral Eucharist, sermon with presentation of children's mite boxes and the 120th anniversary offerings.[108]

According to a church notice and the church record of services, he held a third service on the third Sunday of the month. This service was held at 11 a. m. and was a service of morning prayer. He seems to have held weekly classes for religious education on Monday, 2:30 p. m., grades 1-4, High School, Thursday 3 p. m.[109]

Dom Anselm Hughes was not only interested in the church music of the medieval period, but in the history of Trinity. The Fredonia Censor mentioned the 120th anniversary in numerous articles. The anniversary started with the Easter service. Mention was made of the collection of historical data, some of it coming from the descendants of Rector Brown's second son and of the loss of some of the records in the burning of the Normal School.[110]

A program of social events to supplement the religious observance was arranged by members of the Trinity Afternoon Guild under the general direction of Mrs. S. T. Crocker. The leading social events were to be a Garden Party on Wednesday evening, July 8th, at the home of Mr. and Mrs. Harry Wheelock with Mrs. Herman Franck and Mrs. Edward Button heading the committee assisted by Miss Elizabeth Stevens, Mrs. Wheelock, Mrs. J. Brooks, Mrs. John Miller, Mrs. Clark Waite, Mrs. John Hallenbeck, Mrs. Deyo Terwilliger and Mrs. Robert Maytum.

A special Sunday School picnic was to be held on July 9th. The general chairman was Mrs. Lewis Crocker with Mrs. Frank Patton and Mrs. R. N. Willcox assisting. Following a special Thanksgiving service in the church on July 12th, a Parish luncheon was to be served. This was to be in charge of Mrs. Armin Anderes, Mrs. A. P. Chessman, Mrs. Albert Bell, Mrs. Addis Manley, Miss Anna Dunkley and Mrs. R. N. Willcox.[111]

The anniversary services were to start with a celebration of Holy Communion at 10:00 a. m. on Tuesday morning and with an evening service with the special speaker being the Rev. Leslie Chard, rural dean of Chautauqua Deanery. Mention was made of the reception committee for the Garden Party. They were Mr. and Mrs. Robert Maytum, Mr. and Mrs. Clark Waite, Mr. and Mrs. William McPhee, Mr. Arthur Maytum, Mr. and Mrs. Harold Haniser and Mr. and Mrs. Hugo Wolfe.[112]

The issue of the Fredonia Censor for July 10, 1942, gives a picture of the church and this is surrounded by the pictures of four of the clergy, the Rev. David Brown, Rev. Samuel Norton, the Rev. Charles Arey and the Rev. W. O. Jarvis.

Dom Anselm Hughes took his last service at Trinity on Saturday, July 17, 1943. The vestry expressed a formal vote of thanks to Father Hughes for his splendid work and interest in the parish.[113]

He spent some time at Wa-Li-Ro Camp, Put-in-Bay, Ohio; and at the Convent of Transfiguration, Glendale, Ohio, and at Holy Cross, West Park, N. Y.

Before leaving Fredonia Father Hughes stated that, "I had for a long time looked forward to the opportunity of living among Americans, not just rushing through their big cities one after another; and I was very fortunate in having the opportunity of coming to Fredonia and getting to know the people in their homes. - - - I will give a very warm

welcome to any visitors from the village".[114]

In a letter dated November 20, 1943, he mentioned the dropping of depth bombs in the Atlantic, the slowness of the mail, and that he would refresh himself again, if only for a few hours when the November hours are dark and gloomy with the very pleasant memories of Barker Common and other spots.[115]

No doubt, he looked back with some joy to the games of chess and cribbage played with the members of the parish and the villagers and to his gardening at 111 Temple Street.

The Parish Register reveals that Dom Anselm Hughes officiated at 7 baptisms, prepared two confirmation classes, numbering 14, officiated at 3 marriages and conducted 21 funerals.

Mention was made of the Children's Corner in 1943.[116] This is the corner where the font is located. The Minutes of the Vestry for November 2, 1939, mention the moving of the font to the rear of the church. However, the font had been made stationary by an iron rod, and the plan had to be changed. The writer has been told that the original plan was to place the altar against the south wall, but the question arose regarding the radiator. Mr. Martin purchased a crucifix, still in the sacristy, and two candlesticks, as well as two pictures. One picture has the following wording, "The Day Spring from on High hath visited us" and the other, a picture of Jesus surrounded by children with the words, "Behold I send you forth". The altar was placed below the niche where the memorial to Miss Phoebe Thompson stands. The crucifix and the candlesticks were too high for the altar in this position. Apparently, the candlesticks were sold by a later rector and the present cross and candlesticks were purchased. The cross and the candlesticks have the following inscriptions:

In Memoriam
Gordon Grey Brooks
August 11, 1910
August 9, 1913

Near the altar is a small plaque with the following written in Old English:

with angels and archangels
in the whole company of heaven
and with all the children gathered
into the loving arms of Mother Church
This children's corner is dedicated
To the Glory of God
and
in loving memory of
Gordon Grey Brooks an
infant son of John Howard Brooks and
Maude Collis his wife
Given by Maud Lanning
his great aunt 1938
In gratitude for those faithful souls
who brought the church into the
wilderness and with loving devotion
and zeal fostered her life and growth
this little altar of Trinity Church
1835
which survived the fire of 1925
is incorporated into this children's corner

There were two small statuettes of St. Joseph and the Virgin Mary in this corner. The latter was stolen and the other was removed.

The window in the west wall of the children's corner goes back to 1926. The writer feels that this window was in two sections originally, and these were in the front doors of the church. The symbols are Alpha and Omega, the first and last letters of the Greek alphabet.

The brass plate bears the following words:

Preserved in loving memory of
our infant son William James Crandall
and Mary H. Pettit
June 6, 1926

The Parish Register gives the death of Mary H. Pettit as April 27, 1923. The Pettits, Crandalls, Putnams were related.

The medallion in the window over the vestibule has similar glass to the above window.

The Rev. William E. Bowker was called to be rector at Trinity on October 14, 1943. He was to receive a salary of $1,800 with the rectory and $300 from the Diocese for missionary work. The missionary work was taking charge of All Saints', Sinclairville. He accepted the call in a letter dated October 21, 1943.

Mr. Bowker was born in Salamanca, attended Forestville Academy, graduated from Hobart with a B. A. in 1939 and from the Episcopal Theological School, Massachusetts in 1942. He was ordained deacon in 1942 and raised to the priesthood in December of the same year by Bishop Davis. Mr. Bowker served as curate and canon at St. Paul's Cathedral, Buffalo, in 1942-43.[117]

His mother, Mrs. Miles Bowker, lives in the parish as does his sister, husband and family, Mr. and Mrs. Carl Loiocano. They are faithful members at Trinity, Mrs. Loiocano has been the church secretary, Stephen an acolyte and Carl has served on the associate vestry. Mr. Marvin Washburn, a brother-in-law, was vestry clerk for a few years in the nineteen-fifties.

Mr. A. R. Maytum, the senior warden, resigned at the same meeting as the call was extended to the Rev. William E. Bowker. He was elected an honorary member of the vestry at a meeting of that body on February 4, 1944.

The Rev. William E. Bowker took his first service at Trinity on November 28, 1943, resuming the work at Sinclairville and taking the occasional service at the W. C. A. Home on Temple Street.[118]

The change in the type of services was very noticeable from that of his two predecessors. This was due probably to the pressure from a very vocal group of parishioners. The register of services shows that he had services of Holy Communion each Sunday at 8:00 a.m. and at 11:00 a.m. on the first Sunday of each month and on the Saints' Days. Sunday School was held at 9:45 a.m. and the Christmas Eve service and on Christmas Day. Mr. Bowker held corporate communions for the Woman's Auxiliary, private services for the sick and elderly at their homes and in the hospital.[119] The Good Friday service from 12 to 3 p.m. was a union service, as were many of the services during Lent and Holy Week.[120]

Attempts were made to make the Sunday School more efficient by a training session on a union basis.[121]

The first Easter Sunrise service was held on the Barker Common in March, 1944. The service was held under the auspices of the Fredonia churches.[122]

Mr. Albert Bell sent in his letter of resignation as sexton and had it accepted at the

vestry meeting of March 3, 1944. Mr. Bell, assisted by his wife, Olive, had cared lovingly for Trinity Church for over nineteen years. This was the longest term of any sexton in the history of Trinity, and the church also received the best care in its long history. They have both remained active, and Mr. Bell still acts on occasion as usher at the 8:00 a.m. service.

The rectory at 111 Temple Street had undergone repairs prior to the arrival of Mr. Bowker and his wife. The Parish House had a ceiling installed in 1944.[123]

A few of the motions taken from the Minutes of the Vestry and from the register of the church services will reveal the activities of the vestry and the leadership of the Rev. William Bowker.

At the vestry meeting of June 2, 1944, it was decided to hold the Sunday services during the summer months at 8:00 and 9:30 a.m. At the same meeting the members decided to pay the insurance on the rector's car. Later in the same year the same body decided to sponsor a scoutship[124] and passed a vote of thanks to the rector for his interest in community affairs and for the service rendered to the community. Their tangible expression lay in raising the rector's salary to $2,000 a year and paying for the gas at the rectory.[125] The tentative budget for 1945 was set at $4,600.[126] This increased budget revealed that finances were improving at Trinity.

The junior warden, Mr. Clark Waite, decided to enter the service. He was given a farewell party by the vestry.[127] To meet the abuses of organizations using the Parish House, a list of regulations were drawn up to meet the abuses. In spite of these and other regulations, the abuses were to continue under succeeding rectors.

On December 7, 1945, Mrs. Elmer Dean took over the choir. She asked to do this on a trial basis. The trial was a lengthy one since it continued until 1958.

On March 1, 1946, Mr. Bowker asked for a leave of absence for 8 weeks to run the summer camp (Camp Carleton). He was granted the leave. I think this was a successful appointment also, since he was in charge of the camp in 1967. Gas heaters were installed in the furnace in October, 1946.[128] Mr. William McPhee submitted his resignation in December, 1946. He had been an excellent senior warden and regret was expressed at his resignation.[129]

On March 7, 1947, the vestry decided to pay $155.00 to the Diocese, the remainder of the mortgage. This was to be paid from the Easter collection. The same meeting passed a motion to devote all the money in excess of $200 taken at the Easter collection to the European Construction Fund. The vestry decided to put on a spaghetti supper to raise money toward rebuilding churches in Europe. Mr. Bowker had suggested $100 as a donation.

The final portion of the mortgage was paid as noted above.[130] However, the minutes reveal that the church found it difficult to meet their assessment and apportionment to the Diocese.

A special notice of the Diocesan Convention was read and a special note was taken that a Bishop Coadjutor was to be elected.[131]

At the meeting of May 2, 1947, mention was made that the Trinity Club was ready to go ahead with the installation of toilet facilities in the basement. This matter was laid over for a number of meetings.

The Rev. William Bowker had been active with the youth of the church and with the college students. This activity is revealed in the register of the services for 1947. The Sunday School was small in numbers being in the twenties during his rectorship. This was due to the scarcity of children in the parish.

The Rev. William Bowker resigned on July, 1947.[132] He took his final service at

Trinity on August 3, 1947. He had given Trinity a new surge of life and was to go to Holy Communion, Buffalo, 47-56; to be chaplain United States Armed Forces 50-52; Dean of Central Erie Deanery 55-56; Deputy to General Convention 1958 and to be elected to Standing and Executive Committees in 1960. He became rector of St. Mark's, Buffalo, in 1956.[133]

During his rectorship at Trinity and his missionary work at All Saints', Sinclairville, he officiated at 33 baptisms at Trinity and 15 at Sinclairville. Eighteen received the Holy Rite of Confirmation at Trinity and 8 at All Saints'. He solemnized 22 marriages and conducted 21 burials.

The Fredonia Censor left most of the reporting of the war news to the Daily newspapers prior to the Japanese attack on Pearl Harbor on December 7, 1941. One editorial on August 22, 1941, mentioned that Roosevelt's policies had worked so far and the country was not in the war as yet and that the country was better prepared, etc. Mention was made of the passage of the Selective Service Bill in 1939, and of the departure of men for training. The editorial on December 12, 1941, noted that the United States accepted the war in a calm manner, the only discordant note being why the Japs could damage Pearl Harbor so severly one of the strongest naval bases in the world.

The paper told more of the war effort after 1941. It told of the men going into the forces, the work of the Red Cross, the dissatisfaction of the dairymen, the use of prisoners of war to harvest crops, the victory gardens, the blackouts, blood banks, rationing, casualties, battles, war loans, training of a home guard, etc.

Parishioners at Trinity were active in all of the above. The Honor Roll has the following names, Harold Carter, Donald Lovelee, Robert Carlson, Sanford Sanderson, Walter Reitz, William Dickson, Charles Gangi, James H. Martin, James Johnstone, Benjamin Dorsett, Carl Gangi, Vincent Gangi, Rexford Andrews, John Hallenbeck, Robert Lovelee, Lewis S. Crocker, Alexander Dickson, Robert Wurtz, Alfred Gangi, Walter Lucas, Van Conradt, John Bell, Paul Bley, Alfred Brown, Russell Gangi, John McKenzie Dickson, Frederick Wirth, John Burrows, John A. Parker, Jr., Macdonald Sardeson, Horris Schroeder, Milton Fenner, Frederic Moran, Catherine Manley, Frederick Hall, Josselyn Eddy, Leonard Dalrymple, Bruce Manley, Clark J. Waite, Anthony Mastor, Dana LeBaron, Jr., Robert Bell, Dana Wheelock and Florence Fenner.

The Register of Services mentions A. V. E. Day community service on May 8, 1945, at the Methodist Church at 12:00 o'clock.

The Rev. George Dutton accepted a call to be rector of Trinity Church on October 9, 1947. He said that he could begin work on November 2.[134]

Mr. Dutton was born in Rochester in 1915 and graduated from the University of Rochester with his Bachelor of Arts in 1938 and from the Episcopal Theological School, Massachusetts, in 1941. He was ordained deacon in June, 1941, and raised to the priesthood in February, 1942, by Bishop Rheinheimer. Mr. Dutton served in the following parishes, St. Paul's, Montour Falls and St. John's, Catharine 42-43; Christ Church, Albion, and St. Paul's, Holley, 1943-47; Trinity, Fredonia, and priest-in-charge All Saints', Sinclairville, 1947-1950; St. Luke's, Fall River, Massachusetts, 50-52; associate rector St. Paul's and vicar of St. Luke's Chapel, Chester, Pa., 52-57; St. Paul's, Oxford, N. Y., 57.[135]

Mr. Dutton carried on the services in a similar manner to his predecessor, including the union services during the Lenten season. He continued the work with the Young People's Fellowship, the Couple's Club and the Canterbury Club. The Canterbury

Club sponsored a "Feast of Lights", according to the register of church services on January 16, 1949.

The churches began to entertain the students as they returned to college in 1947 and began to aid Dr. G. H. Wood and the Student Christian Movement at the college.[136]

The fifth Bishop of the Diocese of Western New York was elected on January 20, 1948. The Rt. Rev. Lauriston L. Scaife was the rector of Calvary Church, Pittsburgh, when he was elected Bishop.[137]

The garage next to the church was burned on February 1, 1948. The boundary line between the church and the garage property had never been clearly defined. A disagreement arose between the parishioners and Mr. Schoenthal, the garage owner, when plans were made for the rebuilding. The parishioners felt that the garage was being built in too close a proximity to the church. A law suit was started. Fortunately, a common sense attitude was adopted and the law suit was dropped on the advice of one or two of the parishioners and the Bishop.[138] The Fredonia Censor in its issue of January 22, 1948, tells of the fire at the Schoenthal Garage.

In time, the lack of parking space made the premises unsuitable for a Ford agency. When the building came on the market, members of the vestry felt that the expense of turning the building into a Parish Hall plus the cost of the building was beyond the financial capacity of the parish. The building was sold later to the Town of Pomfret and fitted up for office space, and in 1967 part of it was used as a recreation center for teenagers.

The Diocesan Journal for 1948, p. 93, lists Trinity as having 94 families, 304 baptized persons, 164 communicants and 36 church school children.

Mr. Dutton resigned on February 9, 1950,[139] and preached his last sermon at Trinity on Easter Day, April 13, 1950.[140] He had started to broadcast the occasional service from Trinity in 1949.[141]

The Parish Register shows that he baptized 30 persons at Trinity, 7 at All Saints', Sinclairville, solemnized four marriages, presented 21 for confirmation at Trinity and four at Sinclairville and conducted 11 burials. Four others were taken during his period by others when Mr. Dutton was ill or on vacation.

The Rev. Henry William Vere was given a formal call to become rector at Trinity on March 17, 1950, and accepted the call on July 12, 1950.[142] He was born at Westfield, graduated from Hobart in 1938 and from Bexley in 1948. He served in the U. S. N. R. 42-45. Mr. Vere was ordained to the diaconate in June, 1949, and raised to the priesthood in December of the same year by the Rt. Rev. Lauriston L. Scaife. He served as assistant minister at St. John's, Buffalo, prior to coming to Trinity.[143] He spent three months in missionary work for the Church of England in Canada on Magdalene Island, Quebec.[144]

Mr. Vere took his first service at Trinity on October 1, 1950,[145] and was instituted on November 5, 1950, by the Rt. Rev. Lauriston L. Scaife. The preacher for the occasion was the Rev. George O'Pray.[146]

Mr. Vere was an enthusiastic, impatient and energetic rector. He was able to instill some of this enthusiasm and energy to the men and the organization at Trinity. He suggested the formation of an associate vestry.[147] This was elected at the annual meeting, and their duties and responsibilities were explained to the vestrymen. Their main duty was to assist the vestry. Their term was for one year, their presence at a vestry meeting did not constitute a quorum, nor could their votes be the deciding votes.[148] This innovation was an excellent one. More men became familiar with the financial needs of the parish and the work of a vestry and became active participants in the work initiated by that body and were fitted to fill places on the vestry or as war-

dens or clerk of the vestry or treasurer of the church. The results were revealed in a more thorough every member canvass, the increased number of pledges, the willingness of the men to sponsor card parties and pancake suppers,[149] do repair work in the Parish House, church and rectory.[150]

Mr. Vere worked with the Couple's Club,[151] the Canterbury Club and the Young People's Fellowship. The Canterbury Club held corporate communions followed by a breakfast,[152] and according to the church notice in the Fredonia Censor for January 11, 1951, sponsored the "Feast of Lights". The Young People's Fellowship visited other young people's groups in the other churches such as the Methodist and Presbyterian and entertained these groups.[153] A Girls' Friendly Society was organized.[154] Mrs. Vere was the prime mover in this latter endeavor.

In order to arouse a greater interest in Theological colleges, two students were brought from Bexley Hall. One of them, Edward Miller, spoke to the congregation on the topic, "The Call of a Man to Enter the Ministry".[155]

A joint service was held with St. John's, Dunkirk. The speaker was Lt. Col. Paul Rusch, and he was to speak on "The Spiritual Vitality of Japanese Christians".[156]

The Rev. H. W. Vere carried on the services of Holy Communion at 8 a. m. each Sunday, with Holy Communion at 11 a. m. on the first Sunday of each month and Holy Communion on the Saints' Days, which came during the week. He had more services during Lent in Trinity and during Holy Week. Some services were broadcasted.

He joined with the other protestant clergy on the Square and planned a Lenten series to be called the University of Life. This was carried on for seven Wednesday nights during Lent, starting with Ash Wednesday. The meetings started with a fellowship supper at 6:15 which was followed by a number of classes on various topics taught by the local clergy and closed with a chapel hour.[157] Mr. Vere's topic for the class in 1953 was "The Church of the First Century".[158] Sometimes, special speakers were brought in for the chapel hour as was the Rev. Ralph Carmichael, the Director of the Department of Christian Education of the Buffalo Council of Churches.[159] The suppers, classes, chapel hour moved from church to church during the Lenten season. Services during Holy Week were held in the various churches. If the community Good Friday service was held in one of the other churches, Mr. Vere held a service from 2 to 3 in Trinity.

He also started a series of Friday noonday services. These were short services starting at 12:05-12:25 with a special speaker and the service was followed by a lunch prepared by the Woman's Auxiliary.[160]

On July 1, 1952, Trinity received $500 from the estate of Miss Louise Reuther.[161] $250 of the money received from the Reuther estate was used in the purchase of a Bell-Howell projector.[162]

Mr. Vere was interested in moving pictures and Barabbas the Robber and First Easter was given on a Good Friday evening at 8 p. m. and repeated on the Saturday in the Parish House.[163]

There was a debt of $1,150 against Trinity parish when Mr. Vere came to Trinity.[164] This debt had increased to $1,400 by 1951.[165] This was paid off rapidly, and the Fredonia Censor reported this payment as follows: "Trinity Episcopal Church has paid off a $200 mortgage to become virtually debt-free, it was reported this week payment of the mortgage assumed at a larger figure some 20 years ago, was made possible by the recent Christmas offering.

Except for a few short-term notes taken out to pay for emergency work on the property, the parish, the oldest in the county, now has no debts".[166] The Diocesan

Journal for 1953, p. 113, shows a debt of $775, total receipts of $10,674, current expenses of $6,318, Diocese assessment of $370, special parochial expenses $1,916, Diocesan contributions $606, other expenses $130. The previous page of the same report gives 77 families, 205 communicants, 324 baptized persons, 9 Sunday school teachers and 58 pupils. The Diocesan Journal for 1955, p. 100, shows the parish was free of debt. Broadcasting of some services was continued.

The other expenses mentioned above included a grant of $50.00 for the support of the Student Christian Foundation.[167] Other interesting items from the minutes reveal the increase of insurance on the church property, the payment of $25 a month toward car expenses for the rector.[168]

One very happy note occurred at the annual meeting held on November 26, 1951, when the parish honored Mr. Arthur Maytum, former senior warden, and Mrs. Ella Crocker, leader of women's work in Trinity Episcopal parish for many years.[169]

Mr. Vere announced at a vestry meeting held on March 2, 1953, that he intended to accept a call to a Buffalo church about May 1.[170] According to the Parish Register, he took last services at Trinity on Sunday, April 19, 1953. He had been in charge of All Saints', Sinclairville, during his period at Fredonia.

The Parish Register shows that he had baptized 64 persons, 11 of them at Sinclairville, had prepared 59 persons for confirmation, 50 at Trinity, 7 at Sinclairville and 2 private, had solemnized 9 marriages and conducted 32 funerals.

The Clerical Directory, 1962, p. 379, states that Mr. Vere served at the Church of the Ascension, Buffalo, N. Y., 1953-58; was chairman of the Department of Christian Education for the Diocese 1949-56; and became Dean of Gethsemane Cathedral, Fargo, North Dakota in 1958.

The introduction for chapters ten and eleven was placed at the beginning of chapter ten. This seemed logical, since the events starting in the late nineteen-twenties influenced the whole period.

The passing of some of the parishioners to join the church triumphant will be given at the close of chapter eleven.

CHAPTER XI

TRINITY CHURCH FROM 1953 to 1967

The Rev. Merwin Ansley Garland visited Trinity Church, Fredonia, on March 24, 1953. A committee of the vestry had visited Trinity Church, Warsaw, on a previous Sunday and invited him to visit their parish. In a small congregation, visitors are noticed and their interest in the rector was not appreciated by the parishioners at Warsaw. An offer of $3,300 plus rectory and utilities was made by the vestry. This offer was accepted in a letter dated March 29, 1953.

The writer was born on a farm near Cargill, Ontario, on February 2, 1899, the fourth son of James A. Garland and Elizabeth Anne Boddy. He received his elementary education in a one-roomed rural school, and his secondary training at Walkerton, Ontario. His interest in education started in his home and at a small library in the village, and his spiritual development began also in his home and was continued in what would be considered now a very inefficient Sunday School at Holy Trinity Anglican Church, Cargill.

The Rev. Arthur Shore, one of the most saintly parsons I have ever known and who had been in charge of Holy Trinity early in the twentieth century, persuaded me to enter Huron College and study for the Anglican ministry. Huron College was connected with the University of Western Ontario at London, Ontario. It could be termed the Mother of the University. The course leading toward a Bachelor of Arts degree allowed the third and fourth year Greek courses to be Biblical Greek. Hebrew was taken for two years instead of French or German. Some additional courses were taken in addition to the usual university courses. The Rt. Rev. David Williams, the Bishop of the Diocese of Huron, persuaded me to be ordained at the completion of my Bachelor's Degree in 1925. Dean K. P. R. Neville of the university had intrigued me by noting when he met me for the first time that I had an M. A. before my name, "How about getting one behind it as well". By my graduation year, my standing in history allowed me to make an application for such a course. The Bishop and I made an agreement whereby I could return and work toward a Master's Degree as well as carry on parish work. As a result, I graduated from the university with a Master's Degree in 1927. The thesis was entitled, "Religious and Moral Conditions in Ontario, 1815-1840". This was a natural topic, since Bruce County, my home county, was surveyed in 1848, my grandfather was a pioneer and there were plenty of people in my boyhood in the neighborhood including a grandmother on my maternal side who could take me back with their stories of pioneer conditions to the eighteen-fifties.

The Rt. Rev. David Williams ordained me to the diaconate in June, 1925, and to the priesthood in May, 1926. I served in two rural parishes in the Diocese of Huron, at Christ Church, Glanworth, and at a three point charge St. George's, London Township, Trinity Church, Birr, and Grace Church, Ilderton. This was a rural parish and I was able to work off excess energy by helping farmers run their modern equipment.

At the suggestion of my Bishop, the Rt. Rev. Charles A. Seager, I accepted a mission parish, St. Luke's, Broughdale, a suburb of London, Ontario. This mission lacked a rectory, and the Bishop felt that I could serve as instructor of Church History at Huron College and that the sum received therefrom would be sufficient to pay the rent on a house. Unfortunately, he was about $150 short on his estimate. There were many

people out of work in the parish, and I saw the evil results of the financial crash at first hand. I started to mark history tests for professors at the university and to give extension lectures for the Institution in various places.

I had attended a summer course at the University of Chicago and had written a number of articles for historical magazines, including an interesting diary by a Presbyterian minister who had started parishes in the eighteen-thirties in the areas where I had been rector in Anglican parishes. The work at St. Luke's and at Huron started in October, 1935.

Whilst at Huron College, the writer suggested to the college faculty that two new courses be added to the curriculum, a course in Canadian and American church history and another on Rural Problems. The principal of Huron College, the Rev. A. H. O'Neil, now the Bishop at Fredericton, New Brunswick, and the archbishop of his province wrote me a very flattering letter on my departure from the college. The letter was dated April 1, 1949, and stated that "he had been instructed by the Council to express to you our deepest thanks for the outstanding contribution which you have made during your years here. We are particularly grateful to you for pioneering in the fields of American and Canadian church history and rural problems. As a result of your efforts, Huron College was the first seminary in Canada to offer courses in both of these fields, and on the recommendation of our faculty, a course in Canadian and American Church History was added to the B. D. curriculum of the General Synod".

I resigned St. Luke's parish in October, 1939, to enter the History Department of my Alma Mater, retaining the teaching work at Huron College. Whilst on the university staff, I served as chaplain for the Canadian Officers' Training Corps from 1941-1945. The experience gained in mixing with the men, writing letters to their loved ones when they were missing or killed in action from 1941 to 1945 gave me an understanding of the feelings of men and their parents in Warsaw, Perry and Fredonia when war broke out in Korea and Vietnam.

The university was interested in adult education and asked me to carry on an experiment in the field of adult education, first in the County of Middlesex and then, when the province took it over as a Director of Community programmes for an area roughly from Brantford due north to Georgian Bay and west to Windsor and Sarnia. The most rewarding part of the work was the organization of English classes particularly for Polish veterans, setting up some short courses in various fields, using the radio facilities, etc.

By 1949, I was almost worn out with the constant travelling and pressure and felt that the students at Huron College deserved more lecture time than I could give and my resignation was hastened by decisions within the Department of Community Programmes.

I decided to come to the United States and found three Bishops willing to accept me. The Rt. Rev. Lauriston L. Scaife, a man of action, replied to my letter by telephone, and I visited Trinity Church, Warsaw, and Holy Apostles', Perry, on two occasions in February, 1949. These visits resulted in a call and I started to work in those parishes on April 1, 1949.[1]

The choice was a fortunate one, since it meant working under a dynamic Bishop who was breathing new life into the Diocese, enlarging its viewpoints with his attitude toward other church bodies, organizing new mission stations, reviving older parishes and finding men to fill vacant parishes. The Bishop and his lovely wife were beloved throughout the Diocese. Many new men were attracted to the Diocese, some of them Canadians by birth and training. When I went to Trinity, Warsaw, N. Y., in April, 1949, four of the seven clergy in the Deanery of Batavia had been ordained by Bishops

of the Anglican Church of Canada. One of the American clergy said, "We gentiles have to be careful". The Very Rev. John Sanborn and the other clergy were very helpful in assisting me to adjust to the differences in parochial work in the Episcopal Church from that of the Anglican Diocese of Huron from which I had come.

A number of things influenced Fredonia and the community from 1953 to 1963. The Korean War was still in progress and one of the parishioners had died in that country. His date of death is listed as 1950, but the official funeral took place on November 12, 1954. He had been listed as missing for roughly four years. The Christ the King Crucifix which hangs on the wall behind the pulpit was placed there in his memory.

The inscription reads:

In Memoriam
Robert Paul Emmott
1928-1950
Sergeant in U. S. Army
on active duty in Korea

Other boys from the parish some of them acolytes, such as Robert Rand and Larry Ritenburg, served in the Army of Occupation in Korea.

The Alco Plant in Dunkirk began to curtail its operations in 1957 and closed entirely on May 31, 1963. This had some repercussions on the parish, since a number of our active members were lost to the parish by the closing of the plant. Some of the losses were as follows: Mr. and Mrs. Frederic Baumann and family and Mr. and Mrs. William Mason and family. The men had been active on the vestry in the Every Member Canvass Program. Their wives were officers of the women's organizations and some of their sons were acolytes. Mr. and Mrs. Robert Butler left the village for the same reason. He had been a vestryman and an efficient treasurer, and Mrs. Butler had given freely of her services as the church secretary, typing bulletins, letters, sending bulletins to the shut-ins and mimeographing the annual reports. Others had to find work elsewhere in Buffalo or other cities. Mr. Leo Tucker, who had been junior warden, retained his home at Sheridan, but found work in Warren, Pa. Mr. Charles Civilette found it difficult to find suitable work, due to his age.

The two communities, Dunkirk and Fredonia, set to work to raise money to purchase the Alco Plant by selling bonds and attracting other industries. The Roblin Steel Plant was attracted due to the excellent work of the committee and several other smaller industries came to Dunkirk.

The Chamber of Commerce and other bodies in Fredonia set out to save the business district of Fredonia. Land was purchased behind the stores on Main Street, parking areas were paved, a colonial design was suggested for the store fronts on Main Street, boxes of plants were distributed on Main Street and a booth was set up in the park during the summer months offering grape juice and information to the tourists.

The American Preserve Company in Fredonia kept expanding and brought some new members to Trinity, such as Mr. and Mrs. A. L. Fermier and their son, Lee. The Dunkirk-Fredonia Telephone Company continued its steady growth with the increase in the population of the village, and some other small industries started in the village. However, the new industries and the older established ones could not meet the working needs of the village.

The Fredonia State Teachers College became a Liberal Arts College, retaining its Teacher Training facilities and its musical faculty. The change of program meant an increased building program, which has been in full swing for a number of years. The increase in the number of students brought increases in the staff and some of these came to Trinity Church.

The church was fortunate in receiving Dr. and Mrs. Harry Porter and family, Dr. Helen Overs, Dr. and Mrs. Ivan Putman and family for a few years. Miss Isabel Boad, long a faithful member at Trinity, retired to make her home at Jamestown and Dr. and Mrs. Joseph Gould took positions in St. Andrew's Episcopal School at Boca Raton, Florida. He had been a vestryman at Trinity, and she had been the director of the junior choir.

Other faculty members were to come and remain, such as Mrs. Oscar Lanford and Virginia, Dr. A. L. Chabe and Mrs. Chabe and family, Mr. and Mrs. Frank Pullano, Dr. and Mrs. Robert Nossen, Dr. Robert Boenig. Some others such as Dr. Cutler and Mrs. Silliman and family and Mr. and Mrs. Francis Diers were here prior to my arrival. Others such as Mr. and Mrs. Robert Coon and Mr. Gerald Hackman joined during my rectorship. Dr. Robert Nossen, Dr. Ivan Putman, Dr. Robert Boenig and Dr. Roland Burton were lay readers. The latter was senior warden for two years and Sunday School superintendent at an earlier period and was a faithful member of the choir. Dr. and Mrs. Burton still attend Trinity during the winter months. The college will play a greater part, not only in the life of the village, but at Trinity in the years to come.

Other families moved into the village such as Mr. and Mrs. Loren Webster and family. He has been a faithful member of Trinity, a lay reader and Church School superintendent for some years. Mrs. Webster was active in the women's organization and Joseph was an acolyte. Mr. and Mrs. Robert Rand also came to the village during this period. He served as warden for part of my rectorship and retired in 1966, after seeing a new rectory purchased and Garland Hall completed. Mrs. Rand has been active in the women's organizations, and their home was a home away from home when I came out of the hospital in May, 1962. Their sons, Robert and Christopher, were faithful acolytes. Dr. Dana Wheelock came back to practice and live in Fredonia. Mrs. Richard V. Read favored us with her presence for a few years and her generosity is probably known only to the rectors. Some others who came during these ten years were Dr. John Ingham, the present senior warden, his wife and family, Mr. and Mrs. Donnell Masson, Mr. and Mrs. Ray Shaw, Mr. and Mrs. Thomas B. W. Watkins, the Maedl, Munsie, Somnitz, Stewart, Vercant families, etc. It is impossible to remember by name all who in the past helped to maintain Trinity as a living organization.

Those who joined during my ten years reinforced the families who had struggled to rebuild the church and carried on through the difficult years from 1926 to 1950. Some of the familiar names are Mr. and Mrs. Albert Bell, Mr. and Mrs. Robert Maytum, Sr., Mr. and Mrs. Earl Sardeson, Dr. and Mrs. Harry Wheelock, Mr. and Mrs. Jackson Clark, Mr. and Mrs. C. L. Nelson, Mr. Arthur Maytum and Miss Gertrude Maytum, (Mrs. M. A. Garland) Misses Cornelia and Edith Morrow, Mr. and Mrs. Harold Haniser, Mr. and Mrs. Elmer Dean, Mrs. Nell Willcox, Mrs. Frank Patton, Mr. and Mrs. Clark Waite, Mrs. Edward Bailey, Mr. and Mrs. James Curren, Mrs. Silas Crocker and Elizabeth, Mrs. Deyo Terwilliger, Mrs. Maud Brooks, Mr. and Mrs. Samuel Gangi, Mr. and Mrs. Joseph Gambino, Mrs. Mancuso, William Putnam, Howard and Mrs. Putnam, Mrs. Edyth Van Scoter, Dr. and Mrs. H. S. Edmunds, Mrs. Mary Lovelee and family and Mr. and Mrs. Clyde Emmott, etc. Others will be noticed in later pages in connection with their work with the women's organizations and some who have passed to join the church triumphant.

The writer took his first services at Trinity on May 10, 1953. The services were very similar to those taken by the Rev. H. W. Vere with Holy Communion at 8 a.m. each Sunday and at 11 a.m. on the first Sunday of each month and on the special festi-

vals such as Whitsunday and Trinity. Holy Communion was taken on the Saints Days and gradually a weekly service of Holy Communion was undertaken and this became the norm. Holy Communion was held on special days such as Independence Day, Thanksgiving Day, Christmas Eve and Holy Week. During Lent, an early service was held weekly at 7 a.m. for students, teachers and others who found it impossible to come at a later hour. The candidates in the confirmation classes were taught that Holy Communion was the main service of the church. This may explain the increase of communicants at the 8 a.m. service. Others might say that the increase was due to the brevity of the service and the lack of a sermon. The church bulletin usually included a short article that met this need, though a concise five to seven minute sermonette would be an addition to this service.

The 10 a.m. Lenten services on the Wednesdays usually concluded with a talk given at the close of the service. Usually the talks followed a series. The basis for one of the series was the Sacraments. Trinity held a Good Friday service, if this was merely one from 2 to 3 following the rector's participation in the Good Friday Community Service which moved yearly from church to church facing the park.

We continued with the University of Life series on a community level until 1961. I remember giving a series of talks on Symbolism and another on the Medieval and Reformation Churches during the period 1954 to 1960. It was with considerable reluctance that the writer decided to give up this community endeavor and appeal directly to his own parishioners, since the vast majority of his flock did not participate. One is ordained to broaden and deepen the life of those entrusted to his care. The response at Trinity in 1962 was greater than at the previous community services, but it was still disappointing from a numerical standpoint.[2] My ill health in 1963 threw too great a responsibility upon the lay readers.

Mention was made of the formation of a Mens Club, but because the men were tied up in many other community activities, it was decided to hold corporate communions at 8 a.m. on designated Sundays, followed by a breakfast and a talk. The attendance of the men at these services was an inspiration to the rector in 1953.[3] Eight such services were held in 1954. The services included confirmed males. The breakfasts were served by one of the women's organizations.

The men served the breakfasts for the women when services of Corporate Communion were held on special occasions such as the Ingathering of the United Thankoffering.

The men continued to do considerable work around the church buildings. They replaced the lights in the church, scrubbed the floor of the church, put a new roof on the kitchen in the Parish House, etc.[4] During the following years, they insulated the attic at the rectory at 111 Temple Street,[5] put in a new gas line to the furnace, saving a considerable sum of money and enabling the church to be a warmer one on Sunday,[6] painted the ceiling in the church basement,[7] put in the wiring for the hot water tank in the basement,[8] covered the walls of the rectory kitchen,[9] nailed the moulding along the eaves to prevent the birds from entering the loft of the church and competing with the organ,[10] installed the florescent lighting in the church basement.[11] These were a memorial to Mr. Arthur Maytum.[12] Mr. Elmer Dean painted the Parish House kitchen,[13] painted the veranda at the rectory, refinished the church doors, etc. Mr. Thomas Watkins planted the shrubbery in front of the church.[14] The rector was usually around either helping with the work or giving moral support. Mr. William Putnam acted as chairman of the ushers from 1953-55,[15] and Mr. Oliver Mathewson succeeded him.[16] He asked to be relieved of the task in 1959. The chairman of the ushers was responsible for seeing that the men on the usher list were on hand to give out the bulle-

tins, welcome people, take up the offertory, count it and deliver it to the treasurer. It was so easy for a man to forget his turn or lose the list on which his Sunday was listed. We finally adopted the practice of appointing a chairman of the ushers on a monthly basis. Mention will be made later of the work of the men on the Every Member Canvass. The men also provided the transportation and acted as official guardians for the boys who attended the Diocesan Acolytes Festivals and the Diocesan services of Holy Communion and breakfast held at St. Paul's Cathedral in Buffalo.

A Brotherhood of St. Andrew's was formed in 1957. A short service was held at 6 p.m. followed by a talk and a discussion. The organization failed to attract members and it petered out.[17] The Censor of August 8, 1957, tells of a Bible class at 10 a.m.

The Young People's Fellowship was a very weak organization numerically when I arrived in 1953. However, the six members were interested and bright, and we continued to hold meetings at 6 p.m. on Sundays. We usually opened with a compline service, held talks on such topics as church history, symbolism, etc. The organization fell to pieces in the fall of 1955 when I suffered a heart attack. It was revived in 1956 when Mr. and Mrs. Robert Coon, Mr. and Mrs. Robert Lovelee and Mr. and Mrs. H. A. Ferrington acted as advisers. However, it was difficult to maintain interest since the children of High School age were busy with their school work, and other activities. During 1962, the group held a number of interesting meetings with other young people's church groups in the village and paid visits to such places as Barnabas House at North East. The group was under the direction of Mrs. Mary Narraway and met at the rectory at 111 Temple Street. The vestry and the women's organizations provided money for scholarships and sent representatives to Diocesan Youth Conferences at Thiel College.

The vestry took an interest in Boy Scout Troop 2, now 12, one of the oldest in the county, appointing a representative, assisting in finding a suitable meeting place for the troop and allowing them to use the Parish Hall and church basement for a number of years. The same organization endeavored to assist the Sea Scout Troop so long as this was feasible. The church facilities were used by Girl Scout Troops, by the Cub Scouts for their monthly social get togethers, by various community organizations such as the Red Cross for their Blood Banks, and by Alcoholic Anonymous for some months. The Parish Hall was put to active use between 1953 and 1963 by the parishioners and the community. Church buildings, it seems to me, are meant to be used, and not to be kept for show places. Church property is free or almost free of taxation in the village so church authorities have some obligation to see that portions of the property are used for community activities. This statement expresses my feelings not only toward Trinity, but toward every other church in the village.

The names of the boys who served as faithful acolytes have been given during the early nineteen forties. The following boys served until the resignation of the Rev. H. W. Vere - Frank Gambino, Franklin Guzzetta, Harold Sanderson, Donald Dean, H. Centner, Richard Blom, Peter Miller, Robert Maytum, W. Shaw, Robin Willcox, Joseph Gerber, Richard McPhee, Robert Washburn, Jack Young, Charles Baker and Tracy Tucker. There may have been others since Mr. Vere didn't record the names of the servers with any degree of consistency.

One of my greatest joys at Trinity was to work with the boys who revealed some interest in becoming acolytes. Tracy Tucker, Robert Washburn and Charles Baker continued for some years. Tracy Tucker was given a scholarship at Annapolis and ranked second in his class in 1960. He was remembered by the vestry with a letter of congratulation, a check and a dinner.[18] Tracy has served his country in numerous areas,

including Vietnam.

The following were trained and were excellent acolytes from 1953 to 1963, or for a portion of the decade: Dana Mathewson, now leader of Trinity choir, Bruce and Larry Ritenburg, Brian Andrews, Douglas Day, James Kinney, Lawrence Bosworth, Robert and Christopher Rand, Randy Porter, Frank Best, James and William Hackman, David Burt, Lee Fermier, Alan and Keith Baumann, Scott Mason, David and Richard Vercant, Wayne Cardy, Stephen and Peter Gent, William Ferrington, Joseph Webster, Stephen Loiocano, Thomas Sampson, Larry Bell and Edward Bailey. The latter joined the Marine Corps after his graduation from High School, served in numerous areas including Japan and Vietnam as a corpsman. He was flown out of Vietnam from active action to the United States in October, 1966, suffering from Leukemia. He passed to join the church triumphant on January 16, 1967.[19] James Kinney, Joseph Webster, Brian Andrews and Lawrence Bosworth are in the Armed Forces, the latter is in Viet Nam as of this writing. Larry Ritenburg and Robert Rand served their tours of duty in the Army of Occupation in South Korea. Keith Baumann has a scholarship at Annapolis. Others such as Douglas Day, James Hackman, Lee Fermier, William Ferrington, Joseph Webster and Dana Mathewson have graduated from the university. Others such as David Vercant, Stephen Gent and Stephen Loiocano are at university or will enter it in the fall of 1967. The writer feels that the training and the participation as an acolyte gives a boy a sense of participation, develops poise and discipline.

Some of the younger girls helped with the Altar Guild and aided with the smaller children in the church school and with the nursery. The Misses Patricia Butler, Virginia Lanford, Sharon Wallace and Susan Albaugh deserve special mention for their activities in this field.

The Sunday School grew in numbers during this period. The report for 1955 reports 8 teachers and 60 pupils.[20] The Diocesan Journal for 1960 lists 9 teachers and 66 pupils,[21] and the one for 1962 lists 11 teachers and 88 pupils.[22]

Mrs. Anita Day, the superintendent for the church shoool in 1955, summarized the aim of the church school as follows: "We endeavor to give even the youngest child a concept of the sequence of the Christian year. He learns prayers, simple litanies, easy hymns, and, what is perhaps most important, he develops a feeling of belonging to his church. The children learn sharing through giving to such charities as the Episcopal Home for the Aged in Buffalo, and Barnabas House in the North East".[23] The Vestry Minutes of March 1, 1954, tell of the purchase of a microfilm projector for the church school.

The basis for the smaller children had been a service prepared by Mrs. Nell Willcox at an earlier date. This group met in the basement. The older children held their services in the church and various services were used such as morning prayer, Litany, offices on instruction and by 1957, a family service of Holy Communion was held on the third Sunday of each month.[24] Special services were held at Christmas, Easter and on Rogation Sunday. On the latter Sunday, seeds and plants were blessed and the seeds were given to the children to plant at their homes and the plants were placed in a small plot of land at the north side of the church. A Christmas Pageant was usually put on at the Christmas season, Lenten Mite Boxes were handed in on Easter Sunday and the check was presented at a Diocesan service at St. Paul's Cathedral, Buffalo. Family picnics were held each year at the Erie State Park.

The children, particularly the girls, were made active participants through a junior choir which was ably directed by Mrs. Elmer Dean and then by Mrs. Phyllis Gould and later by Ueta Solomona assisted by Miss Charlene Lenox. The Bishop was

agreeably surprised by the singing of the two choirs on one of his visitations.[25] The junior choir was placed in the balcony, and the two choirs were directed from the balcony by Mrs. Gould. Her removal to Boca Raton was a real loss to the parish, but her musical ability has been shown at St. Andrew's School. The junior choir sang at the family services and also during some of the summer services.[26]

Mrs. Anita Day and Mr. Loren Webster gave excellent leadership as church school superintendents, as did Mrs. Robert Butler with the smaller children in the basement. At a vestry meeting held on September 25, 1961, the rector reported that pressure was building up for the establishment of a nursery for the 11 o'clock service. Members of the vestry felt that a nursery was essential to the growth of the church. The rector was asked to name a committee of mothers to set up a nursery in the undercroft or basement of the church. This was done and a nursery was soon in operation.

Trinity has had an excellent group of lay readers since 1950. For four months in the latter part of 1955 and for January 1956, Dr. Roland Burton, Mr. Bruce Manley and Mr. Thomas Watkins carried on the services, save for services of Holy Communion. The men, led by Dr. Burton the senior warden, followed through on the decoration of the church. This had started when I took the heart attack in September, 1955. Other valued lay readers have been Dr. Robert Nossen, Dr. Ivan Putman, Dr. Boenig and Mr. Loren Webster. The latter did considerable hospital visiting in April and May, 1962, when I was again in the hospital and presented the confirmation class on Palm Sunday, April 15, 1962. Bishop Scaife was very surprised and very pleased at the packed house for the occasion.

There was a Canterbury Club in existence when I came to Trinity, and this club was continued until my resignation. A number of difficulties confronts any rector in working with students and faculty. How much of his time can he give to this work in fairness to the other work of the parish? Again, what are the best methods to adopt in this type of work? These questions will become more difficult as the college continues its growth. College students are not in a financial position to help to any extent with the necessary funds to run Trinity. Trinity has given $50 for a number of years to support the Christian Foundation which maintains a Protestant chaplain. The ideal is, of course, Christian unity, and Trinity must work toward that goal. Also, Trinity must keep open the avenue for spiritual understanding and co-operation with the Rabbi and students of the Jewish faith and with students of other lands who may be non-christian or agnostic or atheistic. All are God's children.

During my ten years, we had a welcome sign out for students and gave them opportunities to sing in the church choir, teach in the church school, serve as acolytes, etc. Having taught in a college, I felt that the first obligation of students is to fit himself or herself for their chosen occupation. The struggle to keep up the academic record leaves but a very small portion of their time for work at Trinity. Unfortunately, academic credit is not given for singing in Trinity Church choir or teaching in the church school. This writer feels that education which ignores religion is not worthy of the name.

I found that students enjoyed coming to the rectory and to the homes of faculty members and parishioners. Most of our meetings were arranged for Sunday evenings and started with a lunch followed by a talk, questions and discussions.

The students enjoyed the turkey dinner prepared as a treat by the rector on one occasion. This was one of the keenest groups during my ten years at Trinity.[27] I met with the students for lunch at the college whenever this was possible.

The students did help with the choir, played the organ for the 9:30 service on occa-

sion, took the service of the Feast of Lights on a number of occasions and visited Barnabas House, North East, and took a service of evening prayer there. In 1962, they assisted the Rev. Bruce Jacobson in an Advent Mission in his parishes at St. Peter's, Forestville, etc. The Canterbury Club sang at a Diocesan gathering of faculty and students in Buffalo. Others attended a conference of Canterbury Clubs at Beloit and still others at a retreat at Franklinville. 28

We started having church homes for students. Some students were interested and lasting friendships were formed between parishioners and students. Of course, some students were not interested. However, Trinity parish has an obligation to keep open the avenues of communication with the students, to tell the rector at Trinity the address of their sons or daughters when they attend other colleges so that their names and addresses can be sent to the college chaplain at the institution or to the rector of one of the nearby churches. After ten years of work at Trinity, I reached the conclusion that most rectors weren't interested in sending names since I could count on the fingers of one hand all the letters I received in ten years. There is room to improve on this record with my successors.

I was amply rewarded by the friendships formed with some of the students and by the association formed when instructing some for baptism, preparing them for confirmation or for being received into the Episcopal Church. Many of these students have been staunch members of other Episcopal Churches since their graduation.

Trinity had a special treat on June 9, 1963, when Ueta Solomona spent his last Sunday at Trinity. Ueta was prepared for confirmation in this parish, presented for confirmation at the Bishop's Chapel, Buffalo, on November 18, 1959, and confirmed by Bishop Scaife. Ueta had been president of the Canterbury Club, director of the junior choir, organist for the 9:30 services, a member of the senior choir, a composer and arranger of works for both choirs. He wrote the arrangement for the sermon hymn 266, the choral invocation and the offertory. The offertory was entitled Soma e Sauni O Ni Oso. This was sung in the Polynesian language by Miss Donna Reisdorf a Roman Catholic student from the college. Her courtesy and her beautiful voice were enjoyed by the parishioners. 29 Ueta came from Apia, Samoa, on a Fulbright scholarship.

In a letter received from Ueta in 1967 he told me that he was a teacher of music in a teacher's training college, the adviser to church choirs, taught and advised in elementary schools. He noted in his letter that at an Easter Sunrise service the Roman Catholic Bishop and the Protestant clergy had united in taking the service and the choir was composed of some 800 boys and girls.

According to the Minutes of the Vestry of January 7, 1963, Trinity paid $75 toward a bus to bring students and others to the churches near the center of the village.

Mrs. Elmer Dean had taken the choir in 1946 on a trial basis. She directed the choir until 1958. 30 She was followed for a time by Miss Charlene Young, Mr. Frank Pullano and Dr. Ivan Putman. The present director is Mr. Dana Mathewson. Mr. Leo Tucker, Mr. Oliver Mathewson and Miss Charleen Young were faithful members of the choir as long as the latter was a resident in Fredonia.

Mention has been made of some of the work of the men in the improvement of the church property. We will pass on to some of the work undertaken by others at the request of the vestry. Mr. Frederick J. Pike, a painter and decorator in Buffalo, submitted two sketches of color schemes for the interior of the church. A parish meeting was called and this meeting decided on the color scheme, now in evidence in the church. The wall surfaces, beams, woodwork were washed and the plaster cracks repaired. The beams and ceiling were glazed and a paint stain was put on which pro-

duced an antique effect in a lighter color. The price quoted was $2,517.00.[31] Carpet was laid in the chancel and down the center aisle and a rug placed in the vestibule, to catch the salt and the dirt. Some women find this rug difficult because of the changed fashion in women's footwear. Our greatest mistake in the redecoration lay in not securing an expert on the lighting system. This has never been satisfactory, and part of it has been taken down and replaced. The carpet cost over $1,100 and the redecorating roughly $5,000. The work was started early in September, 1955.

A cement walk was built from the church to the sidewalk at an approximate cost of $118.32 A hot water tank was installed in the parish house in 1957,[33] and another was placed in the basement of the church in 1960 by a donor who desired to remain anonymous.[34]

A new furnace was installed at a cost of $1,775.[35] A new gas line was laid from the street to the rear of the church at a cost of $200.[36] The same meeting reported a bill for piping of $79.06. Mention of the laying of these pipes has been made.

The floor in the Parish House was sanded and refinished for $142.15.[37]

Mr. Horris and Ernest Schroeder repaired four church basement windows putting in steel beams and replacing the brick work at the cost of $262.75.[38] This work was undertaken in preparation for repairing the stained glass windows. The contract for straightening the glass in the windows, releading, restoring broken sections, and putting storm glass on the outside of the windows was given to the Vetro Glass Company of Pittsburgh, Pa. This contract was for $2,270.00.[39] Some additional work brought the cost to a higher figure. The financial report given to the annual meeting on December 1, 1958, gives the cost as $2,623.50. According to a financial report presented to the vestry on January 31, 1959, painting of the outside windows had cost $72.00.

Extensive repairs were undertaken in the basement. Mention has been made of the florescent light fixtures. A tile floor was laid at the cost of $750, or at least permission was given to borrow up to that amount,[40] and a robe cabinet was built at the cost of $298.61.[41] This bill included a tile floor in the kitchen at the rectory. Tables and chairs were purchased from Terwilliger and Salzer to equip the church basement for church school for $374.23.[42]

Considerable work was done on the church roof. Some shingles were replaced on the north side and on the roof of the shelter over the east entrance to the basement at a cost of $250. Mr. Sardeson, the junior warden, reported that the cost would be similar for the opposite side.[43] The roof over the organ kept giving trouble, as did the roof in the tower. The former should have been given priority because of the value of the pipe organ. Some repairs had been made on the pipes in the organ loft due to water leakage.[44] The motor for the organ was repaired as well.[45] The Norton Brothers repaired the roof in 1960 at a cost of $250.[46] The flat tin roof over the organ loft was a continual topic in the vestry. Prices were secured for a sloping roof, but were not acted on. Finally, a sloping roof was completed and the leakage stopped after my resignation.

The Parish Hall was an old building and difficult to heat, and the heater in the main room gave a good deal of trouble. A heater was installed in the vestibule and in the rector's study. Trinity Club donated $100 for the redecoration of the vestibule[47] and the ceiling was fixed and a new coat rack and a shelf were installed. A fire broke out in the Parish Hall after the annual meeting of December, 1959. The bill for repair of the floor, etc. to the Salhoff Lumber Company was $225.67.[48] Mr. Ted Farnham's bill for repainting the kitchen was $130.[49] At a meeting of the vestry on March 7, 1960, mention was made of the purchase of five tables and fifty chairs at an approxi-

mate cost of $375.

Mention has been made of some repairs to the rectory. The stairs at the rectory veranda were replaced, and a handrail added for safety.[50] New eave troughing was placed on the rectory at a cost of $100.[51] The rectory was painted at a cost of $545.[52] Gravel was provided for the rectory driveway, according to the Minutes of the Vestry on September 25, 1961. The garage roof was repaired and a tile floor installed in the dining room and downstairs bathroom.

A handrail to the church basement was put up and the front steps were repaired in 1962.[53]

The above covers most of the repair work undertaken to the church buildings during my period.

It was necessary to borrow money to meet these repairs. The financial reports tell of loans, their repayment of interest and principal.[54] The first loan was taken at an interest rate of 4 1/2% according to the budget for 1957. The redecoration loan was paid in full on January, 1958,[55] and the remaining loans were paid off in January, 1962.[56]

Whilst Trinity was showing real activity in the work of the parish, the Diocese and givings to the Diocese were not forgotten. The assessment and apportionment amounting to $976 had been paid in 1952.[57] Very little had been paid toward the "One World in Christ Fund". In 1955, the apportionment and assessment amounted to $1,208, and the One World in Christ Fund to $704.00. The vestry moved to pay the former in full and moved to pay $45.00 per month and review the balance at the end of the year. The rector's feeling was that Diocesan needs should be met first. The amount met was $1,635.[58] By 1957, Trinity was meeting its full quota, $2,136.[59] By 1962, this had risen to $2,880.[60] In other words, Trinity, which had become a self-supporting parish in 1953, had been meeting at least its minimum obligation to the Diocese.

The pension premium had risen from $595 in 1956 to $665 by 1958.[61] This rise was due to an increased rate and increased expenses in the parish.

Trinity was to make other contributions to the Diocese or for Diocesan purposes. Twenty-five dollars was given toward the first year's salary of a missionary in Japan.[62] A donation was sent to help pay the Bishop's expense to the Lambeth Conference in 1958.[63] Money was to be sent to help purchase a nuclear reactor for St. Paul's University, Tokyo, according to the minutes of May 5, 1959.

The Episcopal Advance Fund was organized in 1955 and the parish promised in the neighborhood of $8,000 and gave about $7,700 of the amount promised. This fund was mentioned in the Minutes of the Vestry on April 4, 1955. Payments were spread over three years. The vestry canvassed all of the families in the parish for donations.

A motion was passed to send a grant of twenty-five dollars to the Southwestern Migratory Committee in March, 1960.[64]

The rector's salary was $3,300 with house and utilities in 1953. By 1955, the salary was increased to $3,400 with $30 per month car allowance. By 1959, the salary was increased to $3,800, and by 1962 this had been raised to $4,800 with the automobile allowance still at $30 per month. The budget for 1963 listed the salary as $5,400 with supply set at $250 and automobile expense at $480. The janitor's salary was raised to $40 a month at a meeting of the vestry on March 5, 1960.

A comparison of some items in the budgets for two years reveals the changes that were taking place. The budget for 1957 was $10,740,[65] the janitor received $300 a year and the organist a similar amount. The insurance premiums were $500 a year and $100 was set aside for youth work, $50 for the Students Christian Foundation, $30 for

the Council of Churches and $25 for the Council of Church Women. The amount to be raised through pledges was $8,089. The budget for 1963 listed the pension fund at $860, music and organ $600, janitor $480, Diocesan support assessment $927, apportionment $1,673 (a total of $2,600), religious education $50, insurance $600, Canterbury Club and youth work $150, Theological Sunday $25 and Council of Churches $30. The total budget was $14,975 with the total to be raised through pledges $12,520.

The Diocesan Journal for 1957, p. 108, gives the value of church property as $103,500 with insurance of $73,940 and endowments of $24,960. In 1961, the following figures are given, value of buildings $153,000, insurance $121,095 and an endowment of $29,470.66 The value of the buildings in 1967 is greater due to a new rectory and new Parish Hall and the general rise in the value of all property.

The amount of money raised during the ten years was raised by organization of the vestry, by telling of the financial needs of the parish and by enlisting the participation of the parishioners. The rector was not a patient person by nature, and the failure of Trinity to meet what the Diocese asked galled him, since he had come from two aided parishes, one of which had been reopened but a few months. These parishes had expected to raise their share for the Diocese and met their obligations.

The practice at Trinity was to have a parochial canvass after the annual meeting. This seemed nonsensical to the writer, but it took about two years[67] to get the canvass changed to November. Indeed, I felt a trifle like the writer of Forward, Day by Day, who described Episcopalians as "God's frozen people".[68] By this time, we had a chairman of the canvass, a co-chairman, a number of captains and each captain was given a number of men and a list of parishioners. We started the campaign off with a service of Holy Communion at 8 a.m., a breakfast, the handing out of material and the start of the canvass in the afternoon when the men called at the homes of the people.

A letter was sent out prior to Loyalty Sunday in which the financial needs of the parish and the Diocese were clearly stated. The letter usually included material from the Diocese and some of the men had attended a meeting in one of the Deanery parishes where the Diocesan needs were discussed.

The letter forwarded to all members of the parish dated October 15, 1960, was one of the better letters prepared for the canvass. It was signed by the rector and stated that Loyalty Sunday was November 13th. The letter went on to say that "Everyone knows that if the church is to continue, the buildings must be kept in repair, salaries must be paid, materials and equipment must be purchased for the church school, etc. Also, any Christian realizes that Christian work in the community, in our Diocese, National Church and abroad must be supported.

The theme of this annual canvass is "God wants you", which I take to mean a dedication of our work, our possessions and of ourselves to His Honor and Glory, Jesus gave His maximum for us, let us not be niggardly in our response.

The minimum in pledges for the parish has been set at $11,283; we could use more. No one but yourselves know your financial conditions, nor your feelings of thankfulness to God. Tithing was the normal level of giving in the Bible. Some people count on giving 5% to the church and 5% to the community. The chart below makes some suggestions for various incomes".

The chart had headings Weekly Income, Pledge if You Have No Dependents, Pledge if You Have One Dependent, Pledge if You Have Two or More. A pledge card was enclosed in the letter allowing the person to send in the pledge if he or she desired. Also, the canvassers carried pledge cards and envelopes and the latter could be sealed by the parishioners.

This type of letter brought results. The average givings per pledge went up yearly. The report to the Bishop on April 19, 1958, gave the amount of the average pledge as $1.39. This was up to $1.60 at a later period. In 1960, I noted that "our church is an old one. Costs have arisen during the last seven years - some unexpected - I do not know the extra costs for insurance - but do know we have spent roughly $19,000 in redecorating, repairing windows, roofing, painting, new furnace, etc. etc."69

The report of the chairman for the Every Member Canvass in 1960 was $11,540 had been pledged, which was $167 over the suggested goal and these promises were made by 140 persons. Our givings over the years exceeded the pledges.

We had some excellent chairmen for these canvasses such as Mr. Oliver Mathewson, Joseph Gould, Gerald Hackman, A. L. Gent, William Mason, David Narraway, Dr. John Ingham, and they were ably supported by the wardens and vestrymen.

The parish records at Trinity do not contain many rector's reports made to the annual meetings or to the Bishops when they made their visitations. These may have been made verbally and not reported. I have always made a report to the annual meeting, feeling that the parishioners had a perfect right to know something of my work. They do pay a rector's salary. It is an excellent way to keep communication open between the rector and his people and an opportunity to express his appreciation to people for their work.

One such report was found posted in the record of services in 1918 during the rectorship of the Rev. Henry Mesier. This and his record of services gave a great deal of information. The report tells of 59 services of Holy Communion, 10 services of private communion, 648 calls and 117 addresses, his sermons on the war loans, prohibition, etc. It doesn't list the names of any servers, but a note is included occasionally of an item stating no server. The rector's report has been noted in the time of the Rev. Charles C. Campbell.

I found that the rector's report and the reports of the other organizations which were usually typed and handed out were very useful in the preparation of this chapter. Every report mentioned the number of services, the type, attendance with a summary. A few excerpts brought back some things I had forgotten. The report for November 30, 1953, mentioned the men's corporate communions as being held monthly, of the broadcasts, the rector taking his turn as chaplain at Brooks Memorial Hospital and of 536 visits in seven months. The report for December 3, 1956, gave me an opportunity to thank publicly Dr. Roland Burton, Mr. Bruce Manley and Mr. Thomas Watkins for their assistance with the services and to Mr. Oliver Mathewson, the chairman of the ushers and to Mr. P. Allister Burt, Dr. Roland Burton and Mr. Elmer Dean in going ahead and completing the job of redecoration and to Mr. H. A. Ferrington for acting as treasurer. Thanks was expressed to the ladies for organizing a party for Marilyn, my daughter, prior to her marriage and to the Manleys and others for offering their home and grounds for the wedding reception. In the report for December 2, 1957, mention was made of the 9:30 family service, the Episcopal Advance Fund and the Memorial Fund. This fund was mentioned in the rector's report to the annual meeting in 1959. By that date it had risen to $588.27, a period of four years. The money in the Memorial Fund had reached the sum of $1,426.40 by October 1, 1963, when I handed it over to my successor.

The rector took the opportunity to thank the choir, the choir leader, the organist, the church school teachers, the ladies organizations, the warden and the vestry for their work during the year. This verbal thanks was never meant as mere apple polish since he has felt always that a job well done deserved a word of appreciation. A more

tangible type of appreciation was given to Mrs. Emmott at a meeting of the vestry on January 12, 1959, when her salary was raised from $4 to $10 a Sunday.

It was pointed out that the present rectory would not be adequate for a man with a family.[70] In April of the same year, the rector pointed out that he felt that a larger rectory near the college dormitories, which could be equipped with a chapel and a reading room for the students, would be more suitable for the parish.[71] It was suggested that three women be added to the committee to look into the suitability of available houses for the rectory.[72] The Bishop had made it clear to Mr. Robert Rand, the senior warden, that the rectory at 111 Temple Street was inadequate.[73] Some houses which were offered for sale were inspected prior to my resignation, taking effect on April 15, 1963. On the following day an option was taken on one of the properties suggested, but the owner turned the offer down. The vestry signed a contract to purchase the house at 402 Temple Street on May 15, 1963. The same body decided to hold a parish meeting on June 23, 1963, following the morning service.[74] The parish meeting gave its consent to purchase the new rectory and sell the old one. The rectory at 402 Temple Street was purchased at a cost of $19,000, and a mortgage to the amount of $14,000 at 5 1/2% interest was authorized.[75] The taxes were taken off the purchase price, and this brought the property down to $18,507.24, Mr. Bruce Manley legal fees of $95.90, including recording the deed and mortgage, etc. were given gratis.[76] The old rectory at 111 Temple Street was put up for sale and was sold for $8,000,[77] $7,600 of which was used to pay off a portion of the mortgage on the new rectory.[78]

The need of a new Parish Hall was brought to the attention of the vestry by the women of the parish.[79] The women suggested that the vestry investigate the Schoenthal property. The purchase of this property would have been the ideal solution. A committee was appointed to look over the property, but the price asked plus the amount to fit the building for a Parish Hall seemed beyond the financial capacity of the congregation and Mr. Bruce Ritenburg, one of the group, suggested that we renovate or replace the Parish Hall.[80] The rector felt that some plans should be brought before the annual meeting. In November, he reported a meeting with Mr. Hayes, the architect for the Diocese who recommended a block and brick structure 35 feet by 70 feet, which he estimated could be built for $35,000[81] The vestry decided to ask Mr. Hayes to meet with them and other representatives of the parish in January and if the project seemed feasible, smaller committees would be set up.[82] In the following month, it was suggested that a new front be built for the present Parish House, which would connect with the basement of the church. The new front to include a rector's study and the Parish House to be refurbished.[83] A committee was appointed to formulate a plan for altering, renovating or rebuilding.[84] A questionnaire to ascertain the views of the parishioners was prepared and sent out.[85] The rector had a talk with Mr. Horris Schroeder concerning the proposed plan to connect the Parish House with the church. Mr. Gerald Hackman presented a summary of the answers to the building questionnaire, and the discussion which followed showed a wide range of differences in the parish and amongst the members of the vestry. It was suggested that we should secure an abstract which would indicate the boundary lines and approach Mr. Barker about the possibility of the purchase of land adjacent to the Parish House.[86] Mr. Robert Maytum reported that he had contacted Mr. Barker about the possibility of selling land adjacent to the Parish House. Mr. Barker indicated that he had not thought of selling, but that he would be willing to talk with us when we were ready to build.[87]

On January 3, 1961, the rector raised the financial aspects of the building program

by stating that we must face up to the question, "How much can we spend and stay solvent?" A special parish house committee was appointed at this meeting with Mr. Frederick Baumann as chairman. The question was discussed again in the April meeting, and Mr. John Ingham said that he still favored a building project of about $20,000 which would provide a rector's study and a nursery. Mr. Ralph Day expressed the need of a complete parish house project. A sketch was presented of a new Parish Hall, a ground level addition to the rear of the church. Mr. Frederick Baumann presented drawings of the proposed Parish Hall at the annual meeting. He pointed out that the poor condition of the Parish Hall makes it impracticable to repair it. The proposed Parish Hall would be a one story structure approximately 3,220 square feet to be built on a slab and attached to the rear of the church. It would provide a hall of 1,700 square feet (compared to the present hall of 920 square feet), a large storage area, a study, a secretarial office, rest rooms and a cloak area. The estimated cost was $35,000. The possibility of enlargement was held out. This brought forth plenty of further suggestions. The rector felt that to spend money on the old hall would be throwing good money away. The parish meeting of December 4, 1961, requested the vestry to continue to work on the project.

A Building Fund account was established at the Manufacturers and Traders Trust Company. The money to be received from the Cushing Estate and other donations were to be placed in this fund. Two committees were formed, a finance committee with B. Robert Rand, chairman, and a building committee with Frederick Baumann as chairman.[88] Mr. Harold Ferrington was made chairman of the building fund.[89] He reported that $2,577.15 was in the building fund and that a letter be sent to the Rt. Rev. Lauriston L. Scaife advising him of the proposed plan, soliciting his interest and comment. It was decided to prepare a brochure of the proposed building and send it to the parishioners.[90]

The Building Fund had increased to $6,281.68 with a bill amounting to $37.53 to be paid. It was decided at this meeting to hire Mr. Nelson Palmer as architect. A suggestion was made that a full basement be placed under the new Parish House with a fallout shelter.[91] Mr. Scott Albaugh was appointed co-chairman of the building committee with the understanding that Mr. Fred Baumann was to continue as co-chairman as long as he is in the area.[92]

The gradual closing of Alco and the movement of others from the area had an ill effect on the progress of the Parish Hall.[93]

Mr. Robert Rand reported that there was approximately $20,000 in money and pledges to date. A plan of the building was shown and the rector pointed out that not every one would be satisfied with the plans and consideration must be given to the size of the mortgage that Trinity could bear and remain solvent. He pointed out that further work such as painting, replacing bricks, etc. on the church edifice were necessary.[94]

It was quite clear to the rector by this annual meeting that the architect's plans were too grandiose and impracticable for Trinity. Some were dissatisfied with the plans, whilst others wanted additions that would add to the cost. Again, the affair had dragged on beyond a reasonable chance of success. A fresh beginning would have to be made. This was to get underway during the time of my successor.

Mr. H. A. Ferrington made the following report to the annual meeting on December, 2, 1963:

On specified pledges (21)	4,701.83
On pledges of no specified amount (5)	1,520.00
From gifts, memorials and bequests (21)	7,395.88

Interest earned on the account	427.12	
		14,044.83
Disbursements		
Envelopes	37.53	
Stationery	24.00	
Preliminary advance to the architect	675.00	
Survey expense	12.00	
Balance on architect fee	800.00	
Transfer to general fund - Cushing bequest	4,800.00	
		6,368.53
Balance on hand November 29		7,676.30

There are six pledges on which no payment has been received.

There is still to be collected from pledges including the above $9,112.17.

There are, however, contingencies on a portion of this.

The pledges were made on a three year basis and some of them were paid when the plans were changed and the Soch House was purchased. At least the outstanding pledges were paid by my immediate family.

Mr. Robert Rand, the senior warden, was determined that something further be done about a Parish House. The Soch House on Main Street came up for sale and this was purchased by the vestry. The house painted within and without, a new roof was put on, toilet facilities installed downstairs, new cupboards, a new stove, a new boiler[95] and a fire escape was erected in the rear. Some alterations were made so that the meeting room and dining room would seat more than the old Parish House. Some land was purchased from Mr. Charles R. Barker, an easement was secured across the property of the Colonial Inn to join the rear of the Soch property. The cost of the Soch property was $20,000, the repairs in the neighborhood of $15,500 and the cost of the land $500.[96]

This move displeased some of the parishioners. However, the former rector supported the move. He realized that a $65,000 or an $80,000 building was beyond the financial capacity of the parish. The Soch House was a valuable piece of property and would increase in value. It would make an excellent rectory if the present one is ever taken over by university expansion.

The building has been decorated and made very attractive and can be a useful addition to the parish and the community.

The vestry paid me the high honor of naming the new Parish House "Garland Hall". The hall was dedicated by the Rt. Rev. Lauriston L. Scaife on November 8, 1965.[97]

Mrs. Kate Martin told me that the wing on Garland Hall was formerly the law office of Mr. James Mullett, one of the greatest legal minds in the history of the county. This, the writer feels, adds to the historical value of the house.

Bequests of $4,800 received from Miss Anne Marie Louise Cushing Estate and $5,000 given to Trinity by Miss Charlotte Haniser were used in payment of the new rectory and the Parish Hall.

In September, 1967, Mr. Shaw, the treasurer of the church, informed me that the mortgage on the rectory was $4,300 and Mr. Robert Rand told me that the mortgage on Garland Hall was $13,500. This does not seem to the writer to be an impossible burden. It does not seem to be known generally throughout the congregation. The parishioners at Trinity will meet their obligations if they are consulted, and if they

are kept informed.

On May 12, 1963, the Diocese of Western New York celebrated its 125th anniversary and the fifteenth anniversary of the Rt. Rev. Lauriston L. Scaife as Bishop. The service was held at the Memorial Auditorium in Buffalo, N. Y., and this was followed by a dinner at the Statler Hotel.

A special anniversary gift was taken up for an increase in the endowment of the support of the Bishop and for a personal anniversary gift. A committee at Trinity, under the chairmanship of Mr. Bruce Ritenburg, made the arrangements for the solicitation of the parish. Trinity used its share of the tickets alloted to the dinner.[98]

Mr. Robert Nossen and the rector were appointed to the Department for College Work for the Diocese by Bishop Scaife in 1961.[99] The rector served on this board until his resignation in 1963.

A number of bequests were made to Trinity from 1953 to the present year. Mrs. Elizabeth Wilson Marsh, who died March 20, 1956, left $500 to Trinity in her will, according to the Minutes of the Vestry of February 18, 1957. Miss Ada Maynard Putnam, who passed to her reward on June 22, 1955, left $1,000 to the church and $200 to cover the cost and installation of a chancel lamp in memory of her mother, Mrs. Cornelia A. Putnam.[100] This is the present sanctuary lamp and the white globe was chosen since it is the type used in many Anglican churches. The $1,000 was used to help defray part of the cost of decorating the church. Mrs. Jeannie Spaulding, who passed to join the church triumphant on February 1, 1961, left $500 to the Altar Guild. This money was turned over to the Altar Guild for investment.[101] Mr. Albert A. Putnam died March 30, 1954. Trinity received $2,000 from this estate which was added to the endowment fund.[102] The Putnam family had belonged to Trinity for many years. Albert and Ada were brother and sister and Mrs. Jeannie Spaulding was a first cousin.

Miss Elizabeth Stevens died at Columbus, Ohio, on November 7, 1961, and her ashes were interred in Forest Hill Cemetery on November 13, 1961, by the Rev. James H. Martin.[103] She was the last of the Stevens family who had played an important part in the business life of Fredonia and in the life of Trinity Church.

Miss Anne Marie Louise Cushing joined the church triumphant on April 24, 1960. She was the last survivor of the Commodore Cushing family. The will was contested but Trinity received $4,800 from the estate.[104]

Two further bequests came under the rectorship of the Rev. Lawrence A. Schuster, a bequest from Miss Harriet G. West of $500 in memory of Mrs. Georgiana Ryman West.[105] Miss Charlotte L. Haniser, who died March 12, 1965, left $5,000 to Trinity.[106]

The money received from the Cushing and Haniser estates was used for the purchase of the new rectory and the new Parish House.

Mention has been made of the Christus Rex. Three other memorials were given prior to 1963. A pall was given to the Glory of God and in loving memory of Harriet G. Garland in 1957. She had been a teacher in elementary schools in Ontario prior to her marriage to the Rev. M. A. Garland in 1925. For a number of years she had been president of the Girls Branch of the Woman's Auxiliary of the Diocese of Huron. Ill health curtailed much of her church work in this Diocese. She died November 19, 1956.[107] A new missal was given by Mr. David Narraway and family in February, 1960, to the Glory of God and in loving memory of Charles Narraway.[108] Some other memorials will be mentioned later.

The writer sent in his resignation to Mr. H. A. Ferrington, the clerk of the vestry, on March 11, 1963. The reason given was his continued ill health and his feeling that the parish needed a rector free of physical limitations. His viewpoint of a rector was

as a spiritual shepherd interested as he said in 1945 in article that "A wise shepherd will exercise the greatest interest in the well being of his flock, in its health, in its housing and in its pasturage. He will leave nothing to chance".[109] The writer, at the time, was the Director of the Community Life Training Institute for Middlesex County, Ontario. He went on to point out in this article that "The spiritual shepherd will study his handbook, the Bible, and ponder carefully the sayings that will be of value in helping him to meet the problems of present-day humanity. He will find, in addition, that "Scores of the loveliest sayings and parables of Jesus will illuminate and clarify great spiritual values, are couched in the imagery of the country side".[110] I will use some of this article in the last chapter, but the closing sentences give his idea of the task of a minister: "The standard of his work has been set by Jesus in his conception of the Fatherhood of God and the brotherhood of man as the norm of human relationships, as the dynamic for the best in community life. A rural shepherd's work is never over since co-operation and brotherhood must pass from being mere slogans, and be translated or transformed into every day living. He must stress ideals, remembering that ideals will create machinery, but that machinery without ideals rusts into decay".[111]

The writer didn't spare himself since for a number of years for one Sunday each month he had three services each Sunday morning. On the other Sundays he took, when his health allowed, a confirmation class of children at the Church School Hour and another for adults in the afternoon with a young people's meeting or a Canterbury Club meeting thrown in for good measure. The weekly church bulletin was used as a teaching medium and its preparation took some thought. In his resignation, he expressed his gratitude for the loyalty of the wardens, vestry, lay readers, Sunday school teachers, the Altar Guild, the acolytes, the organist, the choir and the women in their various organizations.

The resignation was accepted on March 16 to take effect on April 15, 1963. The vestry held a dinner for the rector and his wife at the White Inn on April 16, 1963. A punch bowl, glasses and ladle had been presented to them on the occasion of their marriage with the following inscription:

Rev. M. A. Garland 1953-1963
Trinity, Fredonia

and the ladle:

M. A. - Gertrude
Garland
Trinity Parish
10-18-62 [112]

The parish was in excellent financial condition when the rector resigned with all bills paid and over $1,500 in the checking account, according to the financial report of March 31, 1963, and over $11,000 in the building account.

The statistics for the period May, 1953 to April 15, 1963, reveal that there were 119 baptisms, 27 marriages, 13 confirmation classes, 3 of these being at the Bishop's Chapel in Buffalo with 12 being confirmed. In the 10 other classes 108 were confirmed with 11 being received, 45 of those being confirmed or received were adults, a number of them being students. On June 2, 1957, the Rt. Rev. Guentin Huang, a Bishop of Chinese descent, a former Bishop in China who had escaped from the Chinese mainland to the United States, confirmed a class of 12 at Trinity. There were 95 burials during the period. The breakdown in this latter statistic reveals the changes that had taken place during the twentieth century. Two burials were of children under one year, one was 19 years old and not a member of the parish. Seven of the burials were of persons

over 90, 13 people between 80 and 90, 21 between 70 and 80, 20 between 60 and 70 and 9 between 50 and 60. Of course, a few ages were not included, but the average must have been over 70.

The letter to the parish announcing the writer's resignation was a flattering one noting "that the parish has grown, assessments have been met, students have been served, building plans have been established".[113]

Mr. Lawrence A. Schuster was extended a call to become rector of Trinity Church on June 19, 1963.[114] He had graduated at Berkley in 1960 and had been ordained as a deacon and raised to the priesthood in the same year. He had served in a larger parish at Saratoga Springs being curate at Bethesda.[115] He came to Trinity and took his first service on August 18th[116] and attended his first vestry meeting in the parish in the same month.[117]

Mention has been made of the purchase of the Parish Hall and the purchase and renovation of the new Parish Hall (Garland Hall). A study was added to the new rectory by an anonymous giver in 1964.[118] Some painting and renovating had been undertaken at the rectory prior to the arrival of the Schuster family. The vestry purchased a stove and a freezer from Mr. Cave, the previous owner,[119] an electric stove was purchased in August, 1965[120] and repairs were made to the kitchen and the bathroom at the rectory in the same year,[121] and new carpet was purchased for the stairs in the following season.[122]

Repairs were continued on the church building. A slanted roof was placed over the organ loft[123] and the brickwork was repointed and other work completed over the church tower.[124]

A discussion was held regarding the type of church services in October, 1964, and it was decided to have morning prayer at the 10:30 a.m. services on the 2nd and 4th Sundays of each month.[125] Mr. Schuster introduced some excellent innovations such as the presentation of the wafer box and cruet as well as the usual offertory by members of the congregation at one and the same time. This was symbolic of the presentation of our material possessions as well as our souls and bodies at the service of Holy Communion. He also started a greater participation in the service by the laity by the repetition by all of the Prayer of Humble Access and the Prayer of Thanksgiving and began to use Collects, Epistles and Gospels for many of the lesser saints during the weekly services of Holy Communion. The rector in participation with the Rev. David Broad, the Presbyterian minister, started a monthly healing service.

A few other points will be noted. Money was raised by the vestry and contributions were made to send Mrs. Genevieve Emmott to California in 1965,[126] as a gift of gratitude for her forty years of service to Trinity as organist, and a month later she received the Bishop's Medal for her faithful years of service.[127] The vestry decided to pay the choir director a salary at their meeting of November 2, 1965.

On September 1, 1965, Mr. Loren Webster and Dr. Robert Boenig applied to become postulants for Holy Orders in the Episcopal ministry.[128] They are busy studying and preparing for this meaningful step in their lives. The Diocese entered with other Dioceses in a Mutual Responsibility Program of exchanging help with areas outside the United States. At the moment, Trinity with other parishes in the Deanery, are helping Mr. Keith Arnold from British Honduras at the local university.

The vestry became dissatisfied with the returns from the endowment and had it reinvested by a local broker.[129]

The expenses of the parish continued to grow and the givings to the Diocese were increased from $2,600 to $2,800 annually.[130] The insurance policies were increased

as the value of the buildings rose.[131] The budget for 1966 was set at $18,500.

In November, 1966, gas fumes leaking from an adjacent leaky gas service tank filled Garland Hall with fumes and rendered it unusable for some months.[132] The Mobil Service paid damages of roughly $1,000 in 1967.

Mr. Schuster kept making additions to the lay readers and to the list of acolytes. Dr. John Ingham and Mr. Clifford Hastings are now acting on the former capacity. The following are now serving as acolytes: David and Daniel Chabe, Glen and Gregg Follett, Jack Gambino, Peter Golder, Brian Hicks, Keith Jones, Mark, Robert and Ronald Kinney, Douglas Mott, Donald Rizzo, Philip Schuster and Richard Soby.

The statistics during the interval between rectors and for the Mr. Schuster's period to date are 38 baptisms, 50 confirmations with one being received and one being presented in Buffalo, 10 marriages and 26 burials.[133] The period ends November, 1967.

Whilst the parish registers list the passing of many persons at Trinity to join the church triumphant during the last forty years, space will allow us to list but a few of them in any detail.

Mrs. Lydia Atwood died at her home on Day Street on June 18, 1927. She was the oldest member of Trinity Church.[134] Her step-daughter, Miss Helen Atwood, died at Los Angeles, California, September 29, 1939.[135]

Mr. Silas T. Crocker was a vestryman and clerk of the vestry from 1911 until October 29, 1924. He passed to his reward on December 20, 1927.[136] His wife, Ella Stone Crocker, lived to the ripe old age of ninety-six, passing to join the church triumphant on September 5, 1965. She had been an active member at Trinity for over seventy-five years and was a leader in women's work at Trinity during that period. She was interested in genealogy and in community activities being the clerk of the Chautauqua Fair Board for forty-five years. The baptismal bowl at Trinity bears the following inscription: "To commemorate fifty years faithful service of Ella Stone Crocker in Trinity Episcopal Church, Dec. 29th, 1940".[137] On the front of the bowl is One Lord, One Faith, One Baptism.

The ciborium in the tabernacle was given:

To the Glory of God
and
in memory of
Sarah Furman Stone
1841-1928

Mrs. Stone was the mother of Mrs. Ella Crocker and had been very active in women's organizations at Trinity. The Fredonia Censor tells of her funeral on April 11, 1928, and that of her husband, Dr. A. A. Stone, on April 19, 1905. He was listed as the oldest practicing dentist in New York State.

Mr. Herbert Deyo Terwilliger died May 28, 1929. He died in the prime of life at the age of forty-four. He had been a vestryman and warden during the difficult years of the rebuilding of Trinity Church.[138] His wife, Josephine, long active in women's work at Trinity and given to doing good deeds quietly, died November 6, 1958.[139]

Mrs. Catharine Lanning Collis, a very active member and treasurer of the Woman's Auxiliary, died June 17, 1930.[140] Her daughter, Mrs. Maud Brooks, an active member at Trinity for many years, died on March 24, 1965.[141]

Mrs. Katherine Cushing, the widow of Commodore William B. Cushing died March 14, 1932. She had been a teacher of a class of young women at Trinity during the rectorship of the Rev. J. J. Landers. She was a daughter of Brigadier General David S. Forbes and had been an active member in the Daughters of the American Revolution,

treasurer of the Chautauqua Historical Society, member of the first Board of Darwin Barker Library. She was described as a woman of queenly presence with a gracious and charming manner.[142] Her daughter, Katherine Abell Cushing, died October 19, 1954.[143] Miss Marie Louise Cushing taught for many years in the Fredonia elementary schools, died on April 24, 1960.[144] Mention has been made of her bequest to Trinity Church.

Mrs. Achsah Tiffany Wiley died on December 29, 1932, at the age of ninety. She had been an active worker in the Ladies Aid and Trinity Guild and in the Daughters of the American Revolution. She was a daughter of Mr. and Mrs. Jesse Tiffany.[145] Her husband, George W. Wiley, manufactured plows in a plant operated by water power on Wiley Creek which had a dam located above Hamlet Street. His father, James Wiley, invented the first iron beam plow.[146] Mr. George Wiley died January 27, 1909. He had suffered for thirty-two years from Inflammatory Rheumatism and during all those years received the devoted care of his wife.[147]

Mr. Leonard I. Young died on April 11, 1933. He had worked in the T. S. Hubbard Nursery, served on the Board of Education and the Board of Trustees. He was a valued member of the choir at Trinity for many years and was clerk of the vestry from January 20, 1926, until his death.[148] The vestry, in a letter of sympathy to his family, stated "He was faithful to his duty. Minutes were well kept and as they show, until his last illness, he was absent only twice in more than seven years. He missed one annual meeting and one regular meeting. He was a tireless worker and a man of striking character. Truly, he was faithful until death". His wife died on July 28, 1934.[149] The seven branch candlesticks on the altar at Trinity were given by the Beckwith sisters, Mrs. Leonard I. Young and Mrs. Jessie Dragget. The inscriptions are as follows: "Presented by Jessie B. Dragget in loving memory of her mother, Ellen Beckwith" and "Presented by Violet B. Young in loving memory of her sisters, Margaret Beckwith - Frances Beckwith".

Mrs. Sarah A. Laux passed to her reward on September 25, 1934. She was eighty-nine years old, and in her will left her home at 111 Temple Street and a large sum of money to Trinity Church. She was called Nellie Laux in the Parish Register.[150] Her husband, Anthony Laux, died November 12, 1909. He ran a private drinking club on Water Street.[151]

Mr. Ferdind C. F. Sievert was buried April 9, 1935.[152] The vestry, in its minutes, noted "that he died on the very day they began to dismantle the more than a century old rectory to make way for the more stately government building. He was much interested in seeing the church out of debt; while the deal was closed, he did not have the privilege of seeing the money paid". He had been a vestryman, treasurer and senior warden of Trinity Church and had been very interested in her temporal and spiritual welfare. Mr. Sievert was born in Germany and emigrated with his parents to Fredonia. He became an apprentice in a drug store and after a period, in Cleveland, Ohio, bought out the drug store in Fredonia in 1884. He was the Dean of businessmen in Fredonia at the time of his death and kept up with the times installing an ice cream soda fountain in his drug store.[153] His wife, Mrs. Isabelle Irvine Sievert, died January 27, 1934.[154]

Mr. E. P. Crandall (Emory) was a vestryman for five years and was killed in an automobile accident in 1934.[155] His widow, Mrs. Rose Crandall, passed away August 27, 1953.[156] The Fredonia Censor noted that her grandfather, Dr. James Pettit, had been an abolitionist and had been very active in the underground railway helping many slaves to reach freedom in Canada. Mrs. Crandall was very active in Trinity and in

community activities being one of the founders of the first Garden Club in Fredonia. The Historical Room has a number of her valuable scrapbooks.

Two granddaughters of the first rector of the parish, the Rev. David Brown, died during this period, Mrs. Harriet Brown Putnam[157] and Mrs. Katherine Roebuck.[158]

Judge John Samuel Lambert died July 16, 1936.[159] He was eighty-five years of age and had a distinguished legal career.[160] His wife, Winifred Phillips Lambert, took an active part in the cultural and charitable welfare work in the village and the county. She had a lovely Soprano voice and sang for many years in the choir at Trinity and at many of the funeral services in the village. She was active in the Afternoon Guild and Woman's Auxiliary at Trinity, was on the board of the Home for Aged Women, Darwin Barker Library and a charter member of the Fredonia Music Club. She died July 9, 1937.[161] Mrs. Lambert was the daughter of Williston Phillips, the niece of Philip Phillips, the Gospel singer, and Dr. A. P. Phillips, a vestryman at Trinity Church. Two of her cousins, Philip Phillips, Jr. and Z. B. T. Phillips were clergymen. The former changed his ministry from the Methodist to the Episcopal Church. The latter preached at Trinity in 1919[162] and was elected coadjutor of the Philadelphia Diocese.[163] Mrs. John Miller is a daughter of the late Judge and Mrs. John S. Lambert.

Mr. Roy Smith Marsh, a retired box manufacturer and president of the Forest Hill Cemetery Association and a vestryman at Trinity for a short period, died February 14, 1937.[164] Mention has been made of the bequest of his wife to Trinity and of her death on March 20, 1956.

Mrs. Catharine Disch, a charter member of the Fredonia Legion Auxiliary and a valued member at Trinity, passed away September 27, 1937.[165] Her husband, John J. Disch, who was born in Walkerton, a few miles from the writer's birthplace, died July 8, 1925. He was a foreman at the Schifferli Nurseries for many years.[166] His daughter, Mrs. Edward Peters and her nieces, Mrs. Bruce Manley and Mrs. Katherine Mattocks, are members at Trinity.

Miss Belle Willson, the daughter of the late Robert and Sabina Willson, a retired school teacher, passed to her reward on March 9, 1940. She had taught in schools at Hornell, Fredonia and Mt. Vernon. Miss Willson had written a number of articles on educational subjects, short plays and was interested in starting school gardens. Whilst she was teaching at Seymour School on the West Hill, she was responsible for the formation of a Home and School Club and Mothers Club, the first of its kind in Western New York.[167] She sang in the choir for a number of years. Wilson was spelled in the Parish Records with one or two ls. She was not one of the many descendants of Watts Wilson, the real founder of Trinity.

Mr. Harold Haniser, vestryman and junior warden when the church was being rebuilt in 1926 and a veteran of World War I, died September 16, 1942.[168] He had been a hard working junior warden spending a great deal of time in overseeing the building of the new church. His wife, Bessie Clark Haniser, a successful teacher, president of the Altar Guild at Trinity, passed to the church triumphant on March 6, 1964.[169] A daughter, Mrs. Charles Collesano, lives in Pomfret. Miss Charlotte Haniser, who left a large bequest to Trinity, died March 12, 1965. She had worked for the National Gypsum Company, the Hubbard Seed Company and as Tax Receiver in Fredonia from 1931 until 1952.[170]

On August 7, 1942, Mrs. Mary Barker Woodward, a daughter of the late Judge Barker and Mrs. Barker passed away at her home in Petersham, Massachusetts.[171] Her husband, Judge John Woodward, died in June, 1923, after a brilliant legal career.[172]

A former vestryman and warden, Dr. W. C. Duke, died on November 11, 1942.[173]

Miss Julia Ryman, for some years the assistant treasurer at Trinity and a bookkeeper for the Josselyn Nursery Company passed to her reward on February 21, 1943.[174]

Mrs. Clara Lester Ross was descended from one of the early families in Fredonia and at Trinity Church. She was the first secretary of the Trinity Guild founded in 1878 and the president of the Altar Guild, 1908-1913. Mrs. Ross was mentioned frequently in other work at Trinity. She was the librarian and registrar at the Normal School for a number of years. She died on May 8, 1944.[175] Mrs. Mary Lovelee of 185 Central Avenue, Fredonia, was a daughter.

Mr. Frank E. Brockett died June 19, 1944. He had been a vestryman for a number of years. A letter from the vestry to Mrs. Frank Brockett stated that "At all times, even during the many trying times in the history of our church, Mr. Brockett always placed the welfare of the church before his own personal desires and it was due to the steadfast attitude of men like Frank Brockett that the church was able to survive the troublesome years". He served as Village Trustee for two terms and was a director of the Fredonia Preserve Company.[176] His wife, Mary H., died May 28, 1952.[177]

Mr. Addis B. Manley, an insurance and real estate operator and a member of the vestry of Trinity Church, died August 21, 1950.[178] His wife passed away on April 18, 1963.[179] They were the parents of Mr. Bruce Manley, a lay reader at Trinity and a former member of the New York Assembly.

Mr. Harry L. Cumming, president of the Citizens Trust Company and interested in Darwin R. Barker Library, died April 2, 1952. He had been a vestryman at Trinity for a number of years.[180]

Miss Louise Reuther, a teacher at School No. 4, Dunkirk, and a parishioner at Trinity, died June 3, 1952.[181] Mention has been made of her bequest to Trinity.

Miss Maybelle D. Pemberton, the first kindergarten teacher in the Fredonia School system, a leader of the church choir for some years and a member of Trinity Guild, died August 28, 1952.[182] A desk with a memorial book bearing the following inscription hangs on the wall of the vestibule.

This Memorial Book
is given by
Trinity Afternoon Guild
of Fredonia
In loving memory of
Maybelle Pemberton
1873-1952 April 7, 1953

Newton J. Huntley, a veteran of World War I, Commander of the Legion Post, etc., died December 7, 1952.[183] His wife, Mrs. Ruth Huntley, lives on Risley Street and is a member at Trinity. Their son, Newton, was an acolyte at Trinity in the early nineteen-forties.

Mr. Arthur R. Maytum came from England to the United States in 1886. He established grocery stores in Laona and Fredonia in 1890 and helped to establish the Dunkirk and Fredonia Telephone Company in 1898. Mr. Maytum was president of the Village of Fredonia and served for seven years as supervisor of the Town of Pomfret and was director, president and secretary of the Chautauqua County Agricultural Association for a number of years. He was on the vestry, served as treasurer and senior warden at Trinity during the difficult period of the late twenties, thirties and forties. He died October 7, 1953.[184] Like every other merchant, he had unpaid bills. Some of these had this behind them, "Paid by God". His wife, Gertrude Prushaw Maytum, died February 24, 1927. She was an active member of the women's organiza-

tions. The obituary contained the following: "She had the discernment which is rare, to see the good and bad qualities both in saint and sinner. She never turned a deaf ear to the needy. Her sympathy and strength were given freely to those who came to her for help, and her happy spirit brightened the lives of those with whom she came in contact".[185] The large cruets were given by the Maytum family to the Glory of God and in loving memory of Mr. and Mrs. Arthur R. Maytum.

A son-in-law, Mr. Howard Strong, died August 21, 1961.[186]

Miss Grace McKinstry, daughter of Mr. and Mrs. Louis McKinstry, died at St. Augustine, Florida, on March 18, 1953. She had taught on the Normal School Faculty in 1894 and had worked on newspapers.[187]

William G. McPhee, a traffic manager at the American Preserve Company, a vestryman, treasurer and senior warden at Trinity Church, died November 26, 1954.[188]

Dr. Harry E. Wheelock, a leading physician in the area and in civic affairs, died on August 25, 1956. He had been president of the Board of Education for many years and the Wheelock School on the West Hill was named in his honor. Dr. Wheelock was on the Board of Visitors of the Fredonia State Normal School, etc.[189] His wife, Clara Wheelock, who was active in the Shakespeare Club, women's organizations at Trinity, died March 12, 1959.[190]

Mrs. Mary C. Clark died November 13, 1959, aged ninety-two years. She had been active in women's organizations in Trinity.[191] Her son, Jackson Clark, and his wife still are active as parishioners at Trinity, and he is a lawyer in Fredonia.

Mrs. Jeannie Spaulding died on February 1, 1961.[192] Mention has been made of her bequest to the Altar Guild of Trinity Church. She lost her only daughter, Helen, in 1926.[193]

Mr. Theodore Awald, a lay reader and member of the associate vestry, passed away February 8, 1961.[194]

William David Putnam, a newspaperman, superintendent of Trinity Church School, vestryman, chairman of the ushers, passed to his reward on April 8, 1962.[195] His brother, Howard, who sang in Trinity choir for many years, died March 7, 1956.[196] They were great-grandsons of the Rev. David Brown, the first rector at Trinity.

James Llewellyn Curren, a vestryman and senior warden at Trinity and interested in Masonic affairs, died June 4, 1964.[197]

Mr. Oliver Mathewson, a vestryman, a valued member of the choir for some years, chairman of the Every Member Canvass and chairman of the ushers, died February 25, 1967.[198]

A large number of names are added to those who are related to present members of the congregation, or will be remembered by them. Some of the footnotes are taken from the Parish Registers. Mr. William E. Payne,[199] Mrs. H. G. Dunkley,[200] Harry Dunkley,[201] David Grant,[202] William Chas. Hilton,[203] Mrs. Mary Hilton,[204] Frank Darling, a vestryman for a short period,[205] Graham White,[206] Mrs. George Prendergast,[207] Mrs. Mabel Dickson,[208] Edith H. Cumming,[209] Maud Lanning,[210] Adam Chessman,[211] Anne Haniser,[212] William Henry Draggett,[213] Charlotte Forbes Kingsland,[214] a sister of Mrs. Katherine Cushing, John Miller,[215] Eugene Armin Anderes,[216] Florence D. Tucker,[217] Ralph E. Day, Sr.,[218] Madge Fenner,[219] Jessie B. Draggett, an energetic worker in the women's organizations,[220] Mrs. Margaret Grant,[221] George W. Hart,[222] Mrs. Martha Wilson Marsh,[223] Henry Droege,[224] Katherine Clark,[225] Carolyn Franck,[226] John A. Parker,[227] E. F. Peters,[228] Mrs. Mary Whipple,[229] the mother of Mrs. Robert Maytum, Clyde Emmott,[230] Mrs. Blanche Goodell,[231] mother of Mrs. William H. Pierce, Joseph Gambino,[232] William John

Lancaster,[233] J. Sherwood Dunham,[234] Frank E. Sibble,[235] Mrs. Myrtle Fermier,[236] Mrs. Louise V. Morris,[237] Mrs. Edyth Lyons Van Scoter,[238] Earl Fenton Baker,[239] Donnell S. Masson,[240] Bessie Searle,[241] Valda H. Tompkins,[242] Frederick C. Wirth,[243] an associate vestryman, Peggy Joan Wallace.[244] The new white chasuble was given in her memory. Mrs. Joseph Adele Gambino,[245] Mrs. Susie Crawford Droege,[246] Mrs. Charlotte Pettit Marsh,[247] Mrs. Edith Thorpe Rand,[248] Mrs. Lucille Scott Smith,[249] a sister of Mrs. Donnell Masson, Mrs. Gertrude Chessman,[250] Mrs. Mary Etta Kilburne Duke,[251] John Joseph Sardeson,[252] his wife, Mrs. John Sardeson,[253] William Ernest Tarbox,[254] and Mrs. Caroline L. Burrows.[255]

The reader will find additional details in the write ups in the Fredonia Censor. Obituaries of many of the above will be found in the Dunkirk Evening Observer or the Grape Belt and Chautauqua Farmer. The above papers are on microfilm in either the Darwin R. Barker Library or the Dunkirk Free Library. In some instances, the Parish Records were the only ones quoted.

A more complete picture of the life of the parish would emerge if the Minutes of the Vestry and of the various organizations, the parochial lists of the members, the Registers of the Services, the Parish Records listing baptisms with the parents and the sponsors, confirmations, marriages and burials, could be given. This would be impossible because of the breaks in the records, the disappearance of the minute books of some organizations and the additional cost.

The writer realizes that any list is selective and that many were not included whose contributions may have exceeded the work of the names given. Some of the above were included because of their relationship to active living parishioners. We can rest assured that God will not overlook anyone who helped to build His Kingdom in and through Trinity.

CHAPTER XII

THE ACTIVITIES OF THE WOMEN'S ORGANIZATIONS DURING THE TWENTIETH CENTURY

The two active women's organizations in 1898 were the Ladies Aid Society and the Trinity Parish Guild, organized in 1878. Both of these organizations had shown an interest and provided some financial aid and missionary barrels for needy groups outside the parochial boundaries.

Mention has been made previously of the Harvest Supper and of the announcement at the meeting following of the church indebtedness of $4,800, consisting of a mortgage of $4,000 and notes to the extent of $800. The offer of Judge George Barker had inspired members of the congregation to make pledges and lower the debt to $2,400.[1] This offer led the women to greater efforts, and Mrs. Quimby, the president of Trinity Parish Guild offered on behalf of her organization to pay off the balance of the indebtedness.[2]

Pew rent had ceased to be a satisfactory method of raising the current church expenses by 1900. In that year the vestry asked the women's organizations to appoint representatives to meet with them and decide on some better system. The decision reached was to adopt the pledge system[3] and the vestry expressed their appreciation to the women for their co-operation and assistance.[4]

Trinity Parish Guild set out to meet its promise. In October an advertisement stated that this organization would hold its annual Harvest Supper on November 3rd and would sell at the same time contributed articles.[5] The report of the supper noted that in spite of the fact that the night was a stormy one, the attendance was a fair one, and the proceeds were $40 and this sum was to be used to pay off the church debt. The reporter noted that "The Egyptian Palmists did a good business".[6]

An auction and supper were advertised in January, 1900. No mention is made of the name of the organization. The advertisement ran as follows: "There will be an auction of boxes proceeding the supper to be given at the Guild House Wednesday, January 17th, at six o'clock. This is not designed on the part of the ladies concerned as the means of getting the gentlemen into a box or any other tight place. We assure them that it is the ladies who are in a box. We would like to be bought. For once we will sell ourselves for a moderate price and will make ourselves as agreeable as possible to our purchasers during the supper hour. The gentlemen may be assured of a cordial welcome - hot supper -served plenty of it - offering is to be a free will offering".[7] No account was given of the prices offered to the above advertisement.

The activities were varied in nature. In 1898 the Fredonia Censor noted that the Trinity Guild girls feel quite happy over the sale of fancy articles - $60 was raised. One of the attractions was to guess the number of beans in a jar, the prize being a beautiful sofa pillow.[8]

In April, 1900, the annual Easter Sale was held by the Trinity Parish Guild in the Guild House from 10 a. m. to 8 p. m. Refreshments will be served. Gentlemen are especially invited.[9]

A number of advertisements tell of the scope of the activities of this society. One ran as follows: "The Ladies of Trinity Parish Guild will be at home to their friends Saturday Afternoons, beginning November 18th in the Guild House. Light refreshments

will be served. Admission ten cents".[10] Another said: "Don't forget their sale at Edmund's Store today. Fancy articles, bread, cakes and candy will be on sale, and the proceeds will be placed on the Guild Fund for the debt".[11] Others spoke of a thimble party at the home of Mr. and Mrs. M. T. Dana,[12] of a chafing dish party[13] and of a sale of homemade candy.[14]

The officers of the Society for 1899 were president, Miss Emma Thompson; vice president, Mrs. Charlotte Landers; secretary, Mrs. Roy Marsh; treasurer, Mrs. Belle Tiffany.

More detail was given of an earlier effort under the heading, Fredonia Street Fair. A line of booths extended from Water to Center Street with the end booth at Water Street being in charge of Trinity Parish Guild. The ladies did a large business, serving excellent coffee, tea, sandwiches, doughnuts, pies and fruits and were rewarded by receipts of $125. Dr. M. M. Fenner had a booth which was manned by girls of the Trinity Guild. He gave the proceeds of the extracts and medicines sold to the Guild.[15]

A more ambitious venture was advertised to be held at the Fredonia Opera House on Friday evening, May 2nd. Miss Harriet Norton, who was to take part, was known all over the county as a whistling soloist - Mr. Percy Fullerton, the magician, is too well known to need any introduction - Miss Edna Sprague stands today as one of the county's most famous readers - Miss Alice Chamberlain will, with the assistance of the Loreader Octette, the Misses Lester, Moore, Twichler, Bartram, Barmore, Washington, Springer and Kingsland, sing, "The Language of the Flowers". Miss Barmore and Mr. Harry Espy will sing duets. Mr. L. Barnard of Buffalo will sing ballads and some songs. Mr. and Mrs. Harry Kirkover and Miss Ama Lester, who will appear in their sketch, "Arabella Snow", are well known to most of our readers. The performance will conclude with a medley of popular songs of the day in which the entire company and the "invisible chorus" will take part. The performance will be under the direction of Mr. and Mrs. Harry Kirkover, who will see that the performance will be given in its entirety. Mr. Ward Barnum will have charge of the stage the night of the performance, which fact will greatly enhance the chances of its success. Tickets will be on sale after the 20th and reserved seats can be secured at Chatsey's Drug Store after the 25th.[16] The report of this entertainment noted that the receipts were $287 with expenses of $63 - $224 to apply on the church debt - the performers donated their services. Miss Edna Sprague came from Orchard Park, L. S. Barnard, Mr. Percy Fullerton, magician, with Baker, pianist, came from Buffalo, and Miss Harriet Norton from Bemus Point. The reporter noted that it was "a mighty good show".[17]

The issue of the Fredonia Censor for February 22, 1905, notes that Trinity Parish Guild will hold a bakery sale for the Chandelier Fund in Parker's Grocery.

A new Young People's Society of Trinity Church have elected the following officers, Thomas Rolph, president; Helen Morgan, vice-president; Charlotte Pettit, secretary; Samuel Rolph, treasurer.[18] This was not a ladies society, but it did compete for the attention and funds of the church and the community. They presented two amusing farces at the Guild House, Mark Twain's comical Meisterschaft and the new Hamlet, a combination of Shakespeare's Hamlet and Romeo and Juliet, rewritten and modernized.[19] The same society entertained the Normal students in September, 1904.[20]

The first mention of a Missionary Society at Trinity that the writer could find was in 1901, though nothing was given of the first officers at Trinity. The first list of officers that I could find was in the Fredonia Censor in 1909. The meeting was held at

the home of Mrs. H. M. Clark, and the following officers were elected: president, Mrs. J. M. Zahm; vice presidents, Mrs. H. M. Clark and Mrs. W. B. Cushing; secretary, Miss Katherine Cushing; corresponding secretary, Mrs. Lydia Atwood and treasurer, Mrs. E. E. Collis.[21]

A good deal of information was contained in the Treasurer's Book listing names of the members, offerings, etc. The names mentioned under receipts for 1901 are Mrs. Barker, $2.00, Mrs. Mullett, .25, Mrs. Woodward, $2.10, Mrs. Cushing .10, Mrs. Tiffany, .75, Mrs. Cumming, .50, Mrs. Bowsum, .50, Mrs. Morgan, .80. Free will offerings on 13 occasions, $14.13, tying quilts on 5 occasions, $2.50, extras, .45. The total receipts were $24.89, and the total expenditures, $24.90. The treasurer's report for 1902 was signed by Miss Jean Morgan and the one for 1903 by Mrs. Katherine Collis. Other names mentioned were Mrs. Zahm, Miss Denton, Mrs. Lambert, Mrs. A. R. Moore, Mrs. Maytum, Mrs. Skinner, Mrs. Russell, Mrs. Rolph, Mrs. Newton, Mrs. Pratt, Mrs. Aaron Putnam, Mrs. McLeod, Mrs. Dana, Mrs. H. M. Clark, Mrs. Tremaine, Mrs. Wiley, Mrs. MacDonald Moore, Mrs. E. M. Stevens, Mrs. Atwood, Mrs. Laux, Mrs. Chessman, Mrs. Ross, Mrs. Dean, Mrs. R. Edmonds, Mrs. Lindsey, Miss Anderson, Mrs. Roy Marsh, Mrs. W. B. Cushing, Mrs. William Reuther, Miss Belle White, Mrs. Brockett, Mrs. J. J. Landers, Miss Jones, Miss Burr, Mrs. Terwilliger, Mrs. Darling, Mrs. Bondeson, Mrs. Button, Miss Ryman, Mrs. Draggett, Mrs. Pemberton, Mrs. Howard Putnam, Miss Sherman, Miss Honert, Mrs. Pettit, Mrs. Crandall, Miss Maybelle Pemberton, Mrs. Eddy, Mrs. Jesse Putnam, Mrs. Haniser, Mrs. Heppel and Mrs. Benton. These names consisted of members making donations, paying dues or were listed as hostesses for the meetings.[22]

The women made annual pledges took up collections at their meetings, earned money tying quilts, making aprons, holding Silver Teas, bake sales and through the use of missionary boxes.[23]

The treasurers' reports from 1901 to 1931 give some of the expenditures. Money was given to Bishop Brown from 1902 to 1912. He received $15.00 in 1903 and lesser amounts in succeeding years. $5.00 was sent to the Rev. Mr. Willcox in 1914-15, $100 to Archdeacon Stuck, Fairbanks, Alaska, and to St. Faith's School on a number of occasions. Frequent notations dealt with freight and cartage on barrels.

The local group paid a pledge of $10.00 to the Diocesan organization in 1906 and a similar amount in the following years. The first mention of a United Thank offering was in 1903. A list of such offerings was given from 1920 to 1931 starting with $25.25 in 1920. The highest offering was in 1928 when $48.65 was given. The Society sent $42.25 in 1930 when times were difficult. These figures are interesting when the added parochial costs in the rebuilding the church are borne in mind.

A few references taken from the Fredonia Censor will shed some light on this organization known first as the Missionary Society and then changed to the Woman's Auxiliary. The paper mentioned an annual meeting in 1904.[24] The editor noted that members of Trinity Church enjoyed the meeting here last Thursday when delegates were present from Dunkirk, Westfield, Brocton, Mayville, Jamestown, Olean, Salamanca and Belmont. Mention was made of the presence of the Rev. Mr. McEwan of Westfield, Mr. Dysart of Mayville and Mr. Miller of Dunkirk. A service of Holy Communion was taken by Mr. McEwan, lunch was served in the Guild House and addresses in the afternoon were given by Mrs. T. B. Berry of Buffalo and Miss Arnold of Geneseo and the reporter noted that both ladies were charming speakers and added much to the interest in missionary work.[25]

Some meetings of the Missionary Society were interesting, and many were lengthy by modern standards. One meeting held in 1909 and presided over by Mrs. Benton opened with a prayer and a hymn. This was followed by Mrs. Lambert singing one of Philip Phillip's hymns and papers by Mrs. Dana and Mrs. Skinner explaining the different features of the missionary work of the Episcopal Church. Then Mrs. Cumming gave a report of a recent Missionary Convention in Buffalo and one she attended in England. Mrs. Cumming quoting from a report of the convention in Buffalo stated that "missionary work in the diocese should not be merely material, but also intellectual and devotional." Mrs. Rafter sang two beautiful and appropriate hymns and Mrs. Benton read a paper describing the origin and progress of the work of the Episcopal Church in Alaska.[26]

This group may not have been responsible for the meeting held in November, 1916, but the speaker met some of the points mentioned by Mrs. E. Cumming in her quotation "The Rev. Dr. Harding gave an interesting account of the work of the Episcopal Missions last Friday evening in the Parish House. He is a clear, impressive speaker. He said the Sioux Indians, whose favorite diversion was once to massacre the white settlers, are now very peaceable on their reservation in South Dakota. They should send missionaries to the White Christians in Europe".[27] This speech was delivered during World War I. However, he was looking too far afield. The treatment of the Indian population on this continent is not a creditable phase of our history. We have taken their lands, herded them on reservations and not even kept our treaties with them.

The minutes of the Woman's Auxiliary from 1908 to 1917 reveal that twenty meetings were held with an average attendance of twelve in 1909. The membership list in 1918 was forty-six, though some of the number attended but few of the meetings.

The programs were missionary in character with papers on various phases of the missionary work. The group did a great deal of sewing and sent barrels of clothing to various institutions and areas such as St. Agnes Hospital for colored people at Raleigh, N. C. and toys to the Gerry Homes.

On October 11, 1910, the group made a motion not to hold any sales or entertainments for the purpose of raising funds.

Some of the presidents were Mrs. H. L. Cumming and Mrs. Julia Dean. Other officers were Mrs. B. F. Skinner, Mrs. Lydia Atwood, Mrs. MacDonald Moore, Mrs. H. M. Clark, etc.

The officers for 1932-33 were president, Mrs. Alice Eddy; vice president, Mrs. William Draggett; sec.-treas., Mrs. E. P. Crandall; devotional secretary, Mrs. R. N. Willcox; educational, Rev. Campbell; supplies, Mrs. Martha Marsh; social service, Miss Jones; periodical club, Mrs. Maude Brooks; U. T. O., Mrs. Crandall. Mrs. E. E. Collis was the treasurer for twenty-eight years.[28]

We will now turn to the oldest of the women's organizations at Trinity, the Ladies Aid Society and pick up the work of the Woman's Auxiliary later in the chapter. The Ladies Aid Society was still active during the first two decades of the twentieth century. A few details from the Fredonia Censor give some idea of their activities.

A supper was advertised to be held at the home of Mrs. Mary Hull, on the corner of Temple and Risley Streets. If the weather was favorable, tables were to be set on the lawns. The hostesses were Mrs. Mary Hull, Mrs. John Zahm, Mrs. F. C. F. Sievert, Mrs. Louis McKinstry, Mrs. H. M. Taylor and Miss Lake.[29]

In October of the same year, the Society held a rummage sale. This sale was reported a successful one with receipts of $90 and the editor noted that "the articles were

not missed by those who gave them", the prices were made so low that the sale was a benefit to many poor people.[30]

The Ladies Aid Society gave suppers,[31] held bake sales,[32] and united with the Guild for an afternoon tea at the home of Mrs. M. T. Dana[33] and for a dime shower for the purpose of refurnishing the kitchen.[34]

The Society began to use the trolley line for social events in 1907. Forty ladies went to Brocton to attend a social given by Mrs. Healy[35], and another group was entertained by Mrs. James Taylor at her home in Lamberton on October 2nd.[36]

The vestry began to lean on the women's societies early in the century. Too often the women made the money and the vestry spent it. The Parish Guild pledged $125 and the Ladies Aid Society $120 in 1902,[37] and the latter gave $105 toward reshingling the church in 1903.[38]

The vestry and the women's groups disagreed regarding repairs to the church in 1904. By that year the ceiling in the church was badly in need of repairs. The vestry favored a steel ceiling, whilst the ladies advocated a wood panelled and plastered ceiling. The ladies showed much better taste, and since they were providing the bulk of the money, they won the day. Committees were appointed and the money was turned over to the vestry.[39]

The bills totalled $509.14.[40]

The writer couldn't find minutes for the Ladies Aid Society nor for the Afternoon Guild during this century. This was the fault in part of the various rectors and the secretaries and treasurers of the various organizations who treated the records as private possessions when such records are really the property of the church.

The Societies were very active. Indeed, they became so active with their suppers, bake sales, etc., that members of the congregation were reluctant to subscribe a definite sum for the support of the parish by reason of the numerous calls for contributions to entertainments given by the different societies. The vestry voted that it is the sense of this vestry that the church societies be limited to call for solicitations from their own members for their activities.[41] However, the vestry couldn't get along financially without the support of the Societies, and in September, 1907, Mr. Louis McKinstry and the rector were appointed a committee to meet with the Ladies Aid and Guild Societies and to consult with them as to the best means of meeting the deficiency in the current expenses of the parish for the financial year. The deficit had reached roughly $250.[42] It was during this month that Mr. Louis McKinstry had written his article which formed the opening paragraph for Chapter VIII.[43]

The work of the women was not confined to the Societies or maybe members of the societies were aided by their own number or by parishioners. In 1908, Mrs. E. M. Newton offered to contribute the sum of $100 of the expected current deficiencies provided the Ladies Aid Society, which is saving up money to upholster the church for a further contribution, for this purpose.[44]

Considerable initiative and participation was shown by the women's groups. On one occasion the Ladies Aid held an "Experience Meeting" in which they shared the various ways in which the ladies had earned fifty cents toward the Chandelier Fund. Fifty-nine dollars was realized and with a gift of twenty-five and one of five, the sum of eighty nine is in the treasury.[45] The ladies gathered magazines, books, papers and rubber to make a carload,[46] held sales of fancy and inexpensive materials, bakesales,[47] and suppers.[48] The menu for one consisted of baked ham, baked beans, escalloped potatoes, cabbage salad, brown and white bread, pickles, apple, mince and pumpkin pie, jellies, fried cakes, cheese and coffee. All for the price of 25 cents.

The advertisement said a fine supper.[49] We would hardly get even the smell today for that price.

One list of officers was given in 1911 and consisted of president, Mrs. Ella Barmore; vice president, Mrs. W. B. Cushing; secretary, Mrs. S. T. Crocker; treasurer, Mrs. A. A. Stone. There were over forty present and twelve directors were chosen.[50] Another list was given in 1913 when the president was Mrs. Dana; vice president was Mrs. Prendergast; secretary was Mrs. Morris; the treasurer was Mrs. Stone and the twelve directors were Mesdames Duke, Barmore, Mary Moore, Zahm, Laux, J. H. Clark, Esther Cushing, W. H. Pettit, Chessman, Crandall, Pritchard, Miss Knight.[51] The organization, according to this report, was paying the salary of the janitor. A still earlier list gives the following officers, Mrs. George Wiley, vice president, Mrs. A. O. Putnam, secretary, Mrs. Crandall, treasurer, Mrs. Esther Cushing. The treasurer reported that they had expended $600 on the interior of the church and have a few dollars left.[52]

The vestry did consult the Ladies Societies when repairs were needed or regarding the leasing of the rectory.[53]

The minutes of the Trinity Church Guild from December 5, 1906, to December 3, 1919, the Fredonia Censor and the minutes of the vestry give some details of the activities of the Guild.

The minutes record that $60 was given to Miss Pemberton to hire a tenor, purchase music for the choir, $10.00 was given toward the janitor's salary to keep the Guild House in order.[54] In 1906, the Society placed a gas light in front of the Guild House.[55] In the following year, the Society gave the proceeds of the White Sale, $75, as an Easter offering.[56] On June 5, 1907, the women decided to have more cook books printed. In the following month, the vestry asked the Guild to assume the entire painting of the church, a sum of $75.[57] The Minutes of the Guild report without giving a date the proceeds from a booth at the Fair of $125.

In 1909, the vestry expressed their high appreciation of the work of the Ladies Aid Society, the Parish Guild and the Altar Guild in making various improvements upon the church property and in aiding the vestry in meeting the current expenses of the parish. The reupholstering the pews and recarpeting the church has cost the Ladies Aid many days of very hard work and also liberal contributions from some of its members. The vestry asked that all sums go into the treasury to meet current expenses. The treasurer of the church reported that the Altar Guild had given $56 and that the Parish Guild offered to assume the expenses of the church choir for the year.[58] The choir was reorganized and placed in charge of Mrs. Benton.[59] In 1911, the Guild decided to pledge $150 to the vestry instead of taking charge of the music.[60] This was continued in the following years when the minutes told of paying Mr. Manton's salary.[61]

On January 30, 1914, the Ladies Aid and Guild Societies requested permission of the vestry for an addition to the Guild House. This consent was given and $600 was borrowed on a note for Parish House improvements.[62]

The proposed work was placed in charge of a committee headed by Mrs. S. T. Crocker, and the plans were drawn by Mr. H. P. Beebe. The Parish House contract was signed the lowest bidder being John F. Luke. The contract price was for $770, and he was to complete the building on or before July 1st. The addition was a new front to the Parish House, and it was completed by July 15, 1914.[63] It was formally opened with a Harvest Supper by the two societies.[64]

The societies set out to raise money to meet the cost of the renovation. The Guild,

at their meeting on January 16, 1914, decided to put on the "Talk of the Town". The Fredonia Censor noted that the Guild was preparing a little extravaganza for February 20th and 21st. Half of the program will be given up to songs and dances and the last half will be a play at the Opera House. Tickets will be .75, .50 and .35 cents.[65] The editor gave a full account of the entertainment and Miss Lulu Mae Wilcox of Corry, Pa., and her play the "Talk of the Town". Mention was made of the chorus of 100 little tots dressed in white, the soloists, the drills, etc.[66] The Guild received one-half of the profits, which amounted to $156.00.[67]

At the annual meeting of the Guild on December 2, 1914, Mrs. Crocker, chairman of the building committee gave her report and received a rising vote of thanks for her successful and conscientious efforts. She reported that the Guild and Ladies Aid owed Mrs. Laux six hundred dollars with interest at five per cent. The Guild agreed to pay one half the interest and if possible fifty dollars a year on the principal. Mrs. Laux had expressed her willingness to accept more on the principal if the Guild could pay it. The Guild met this, paying Mrs. Laux $50 on principal and $15 interest.[68] The Guilds paid the last share of the debt amounting to $105.00 to Mrs. Laux in November, 1919.[69] The vestry voted "their appreciation and thanks for all the efforts of the Trinity Parish Guild, this year, and many years past, in paying this indebtedness and to congratulate them on their success".[70]

The same meeting had expressed the appreciation of the vestry to Miss Isabelle White for her continuing loyalty and support and for "the famous likeness of Dr. Tyler to be hung in the sacristy".

At a meeting of February 10, 1918, the thanks of the vestry was extended to the Altar Guild, Vestment Committee and Ladies Aid for their recent entertainments given for the benefit of the church.

The Trinity Parish Guild made its money by suppers, white sales, bake sales, apron sales, booths at the County Fair, programs, victrola parties,[71] making quilts, loan exhibits at the County Fair[72] and at an earlier date, a recital by Miss Tiffany (Mrs. Belle Sutherland) for the benefit of the Guild of Trinity Church. Her voice was described as "a smooth rich contralto".[73] The meeting of February 2, 1916, noted that Mr. Butolph was to give a course of lectures during Lent. Three tickets were to be sold for a dollar and a single ticket for fifty cents.

The Guild adopted the practice of voting members into their organization. This was true even of the rector's wife, Mrs. Henry Mesier.[74] The society sometimes nominated the president of the year to be vice president during the following year.

Some of the presidents were Mrs. S. T. Crocker, Mrs. Dods, Mrs. Bondeson, Mrs. Stetson, Mrs. Sievert, Mrs. Charles Landers, Mrs. MacDonald Moore, Mrs. Charlotte Landers, Mrs. Fred Wilson, Mrs. Hooker. Some of the secretaries were Mrs. Helen P. Bondeson, Miss Lee, Mrs. Brockett, Miss E. M. Stevens, Mrs. Stetson, Miss Bernice Jones. Those holding office as treasurer were Miss Beckwith, (Mrs. Jessie Draggett), Mrs. Jacobi and Mrs. Chessman.[75]

Many other names could be mentioned who served on committees, etc.

The Ladies Aid and the Trinity Parish Guild carried out many other activities for the church such as making repairs to the rectory, giving donations to the church at Easter Time, helping to put in electric wiring systems at the church and rectory in 1918.

The two societies met together during 1918 and often worked together on projects such as the reception for the Rev. Henry and Mrs. Mesier. This was described as a very delightful affair and that no finer social event had ever occurred in the village.[76]

The Fredonia Censor noted that the rector and the vestrymen held a meeting and gave a supper to the ladies of the church. The real purpose of the meeting was to form an organization combining all the women's societies of the church. This society will be known as the Trinity Parish Guild.[77]

Trinity Church had been organized in 1822. The women's organizations had raised large sums of money to redecorate the church, the rectory, Parish House, etc. They had given memorials, paid their share toward pew rent, taught the Sunday School children and outnumbered the men communicants. Ninety-seven years after the church was organized, the men condescended to allow the women to vote for members of the vestry.[78] The annual meeting had been changed from the Monday after Easter to the first Monday on December 13, 1912.

On Saturday, January 25, 1905, a meeting was held at the residence of Mrs. MacDonald Moore on East Main Street for the purpose of organizing a society to care for the linens and hangings of the church. Twelve persons were present. This began an organization to be known later as St. Agnes' Guild.

The meeting elected the following officers, president, Mrs. MacDonald Moore; vice president, Miss Dods(Mrs. R. I. Mulholland); sec.-treasurer, Miss Landers. A motion was passed that each member should subscribe ten cents per month to provide flowers for the altar. The name given in 1905 was the Altar Guild, and it was decided that a meeting should be held the last Saturday of each month at two o'clock. Mrs. Moore, Misses Dods and G. Barmore were appointed a committee to take charge of the church hangings and flowers during the months of January and February.

A discussion was held concerning the giving of a play to provide funds for new hangings and Miss Dods was appointed chairman of a committee to select one.[79]

The committee decided upon two plays, "A Soul Above Skittles" and "The Fatal Message". These plays were to be given in the Guild House on March 4th and 6th, 1906.[80] These plays realized $80.50 less $12.00 for expenses. The members decided to give $20.00 to the vestry to use as they saw fit and that the balance of $50.00 was to be reserved for the church hangings, one complete set of white to be purchased. Thus, a women's organization was launched, and its purpose was an excellent one, but it began to compete for the financial support of the parishioners and the community.

The meetings were opened with religious services. At one meeting, the president told a few facts concerning St. Mathias and Miss Barmore read a short account of the origin and purpose of Lent.[81]

A set of white hangings was ordered at $55.00. Miss Lester was appointed chairman of a committee to organize a dramatic club. Miss Barmore and Miss Ross were appointed to take charge of the hangings for the month of April.[82] Whilst Miss Brooks and Miss Dunkley were given the same work for the month of May.[83] Miss Reuther and Miss Burgess were appointed to take charge of the hangings and flowers for the month of June.[84]

At a meeting on July 25th, 1905, a discussion was held as to the proper place to keep church linens and whether to purchase a chest of drawers made, or buy one ready made.

The Altar Guild decided to hold a Christmas Sale. Dues were collected at each meeting.[85] This sale was held on the 6th of December. At a special meeting it was decided that $30.00 be given to the vestrymen from the proceeds of the sale, and the balance of ten dollars be placed to the credit of the Altar Guild in the Citizens Bank.

The annual election was held on January 9th, 1906, and Mrs. MacDonald Moore was

continued as president with Miss Landers as vice president, Miss Reuther as treasurer and Miss Burgess as secretary.

The minutes tell of giving five dollars towards a piano for the Guild House, of paying the bill for lacquering the vases and cross on the altar. This latter bill was paid by Miss Matteson. An offering of ten dollars was made at Easter, the ordering of purple hangings at a cost of forty-five dollars was passed at the annual meeting on January 5, 1907. Mrs. MacDonald Moore seems to have been continued as president with Miss Carrie Landers as vice president, Miss Alice Rolph as secretary and Miss Grace Barmore as treasurer. It was urgently advised at this meeting that each member of the Altar Guild make an article a month for the annual sale in December. Younger members were to take charge of the candy sale and prepare a book of candy recipes.[86]

The cost of the purple altar hangings with the stole was fifty-one dollars and fifty cents.[87]

At this meeting it was decided to purchase a new Prayer Book and hymnal for the altar and the suggestion was made that as far as possible arrangements be made to have persons give flowers regularly on certain Sundays each year. The books were purchased and a gift of ten dollars was received from Mrs. A. O. Putnam. The new Prayer Books and hymnals (two sets) with the markers cost sixteen dollars and forty cents.[88]

The president had suggested persons to care for the altar and flowers on a monthly basis. During the year 1906 Miss Belle McKinstry, Miss Annis, Miss Ross, Miss Burgess and Miss Barmore were in charge at a meeting on October 30, 1907. It was decided that one person should care for the Communion service each time it was needed for a period of three months and that these persons should not be asked to care for the flowers and find the lessons. The rector asked the Altar Guild to decorate the church for Thanksgiving.

The Society had the Alms Basin and the Altar Book rest replated in 1907.[89] The bill for the Altar Book rest was paid by the Trinity Parish Guild, which had given the book rest.[90]

At a special meeting of the Altar Guild on February 7, 1908, Mrs. MacDonald Moore, the president, resigned and Miss Rolph as secretary. Mrs. Ross was appointed president and Miss Lee as secretary.

The chest of drawers was purchased for sixty dollars and fifty cents.[91] The same meeting appointed Miss Burgess, Miss Ross and Mrs. McDowell to see about getting plants for Easter. These plants were rented for the sum of one dollar.[92]

The Altar Guild moved to hold a reception for new students on September 18th,[93] the new students being those at the Fredonia State Normal School. The following year the Misses McKinstry, Beebe and Maytum were given entire charge of the reception. This reception not only welcomed the new Normal students, but included the young men and women who were leaving for college.[94]

The Fredonia Censor in its issue of January, 1909, carried a list of the officers for 1909. They were president, Mrs. Ross; vice president, Mrs. MacDonald Moore; secretary, Miss Maude Lee and treasurer, Miss Minnie Reuther.[95]

Mention has been made of the request of the vestry that all sums go into the treasury for current expenses.[96] The Altar Guild decided to turn over the money into the general treasury, but asked to keep five dollars for incidental expenses.[97] They had turned over $56.00 according to the Vestry Minutes of January 14th, 1909.

At their meeting on April 28th, 1909, the Altar Guild offered to take charge of the chancel. The Guild was given a key to the church. The Altar Guild was organized, and

the members took their turns in dusting the chancel, arranging the flowers, setting the Communion table, etc. It was suggested that the committee be particular to wrap bread in a damp purificator to keep it moist.[98] This was prior to the use of wafers.

The Altar Guild continued to welcome the students and hold socials asking St. Stephen's, a young men's guild, to join with them for this event.[99]

Mrs. Ross continued as president in 1912 with Miss Pettit as vice president, Miss Helen West as secretary and Miss Elizabeth Crocker as treasurer.[100]

The Altar Guild extended its efforts toward raising money. They held suppers and ice cream socials during 1913.[101]

The last minutes of the Altar Guild in the writer's possession was the report for 1913. This minute book gives a lengthy list of members.

The Fredonia Censor noted a few of the more important happenings of the Altar Guild such as the lawn fete to be held at Ruth Lambert's home. The special feature was to be the "Butterfly Dance" to be given by the Normal School girls.[102]

The Altar Guild and the Vestment Committee united in a dance in honor of Miss Marion Titcomb who was leaving Fredonia. She had been active in the choir and Altar Guild.[103]

The Vestment Committee seems to have been part of the Trinity Parish Guild and was mentioned in their minutes. They took care of the choir robes, etc. In 1919, the committee was permitted to build a room in the basement for choir vestments at their own expense.[104]

This committee held a "Bake Sale", "Food Sale", "Cake Sale" all Saturday afternoon in the Parish House. The prize cooking of the Chautauqua Fair will be again in evidence with just the things you want.[105]

Mrs. Jeannie Spaulding was one of the active members of the Altar Guild from 1914 to 1919. She was able to work successfully with teenage girls and their seniors and retain their interest in the work.

In 1921, the Altar Guild purchased one hundred new hymnals to be used the first time on Christmas Day.[106]

The Altar Guild was still providing suppers[107] and held a Bridge Party in January, 1925.[108]

The Society seems to have received a new name in 1924, St. Agnes Altar Guild.[109]

The St. Agnes Guild made its report to the annual meeting on December 5, 1927, and noted that there had been no regular meeting of the Society during the previous year. The essential work was carried on by Dorothy Grant, who was also in charge of the flowers during the year. Miss Dorothy Grant was the president and the secretary was Miss Genevieve White and the treasurer was Miss Mildred White. The financial report gave total receipts of $50.46 and disbursements of $26.45. The officers for 1928 were president, Miss Letitia Honert; treasurer, Miss Elinor Wirth and secretary, Dorothy Grant.[110] Little is known of the activities of the St. Agnes Guild in the late nineteen-twenties, thirties and forties. Miss Dorothy Grant made a report for the Society in 1932[111] and Mrs. Crocker in 1935.[112]

However, the work was carried on during these years. Miss Dorothy Grant, Mrs. Genevieve Emmott, Mrs. Frank Patton, Mrs. Olive Bell, Mrs. Floyd Morse and others were active in caring for the altar and the chancel. Miss Grant, Mrs. Patton and Mrs. Olive Bell washed and laundered the linen for many years prior to 1963.

After 1953, the practice was to elect a chairman for two years with one or two women being responsible for the work for a month with a flower convenor. Some of the chairmen were Mrs. Genevieve Emmott, Mrs. Bessie Haniser, Mrs. Howard

Young, Mrs. Lloyd Fellows and Mrs. Bruce Ritenburg. Some of the flower convenors were Mrs. Bruce Manley with Mrs. Ernest Schroeder as assistant, Mrs. Robert Maytum, Jr. and Mrs. Scott Albaugh.

A booklet of instructions was mimeographed listing the members, their phone numbers, the months when the members were responsible, the duties, etc.[113]

The booklet revealed that Mr. Elmer Dean changed the Sanctuary Lamp. He performed this duty for a number of years as well as making and putting the lights up above the altar for the Epiphany season. He, with Mr. Thomas Watkins, Mr. Bruce Ritenburg and other men, helped the women to decorate the chancel and church for the Christmas and Easter season.

The members for the 1961 season were Mrs. William Aular, Mrs. Janet Awald (Mrs. William H. Pierce), Mrs. Franklin Bosworth, Mrs. Francis Diers, Miss Anna Dunkley, Mrs. C. G. Draves, Mrs. Allen Fermier, Mrs. Joseph Gould, Mrs. Oliver Mathewson, Miss Gertrude Maytum (Mrs. M. A. Garland), Mrs. Robert Maytum, Sr., Mrs. Richard Read, Mrs. Robert Salhoff, Mrs. Robert Nossen and Mrs. Raymond Wallace. Other names appeared on the list mentioned previously.[114] Miss Isabel Bond and Mrs. Jackson Clark, Mrs. William Tompkins, Mrs. Douglas Golder and Mrs. Robert Rand were active members for some years.

The present members are co-chairmen Mrs. Richard Sahle and Mrs. Clinton Kennedy, with Mrs. Scott Albaugh as flower convenor. The following are new members within the last two or three years, Mrs. Alfred Gent, Mrs. B. Ray Shaw, Mrs. John Ingham, Jr., Mrs. Clifford Hastings, Mrs. John Everett, Mrs. Gerald Hackman, Mrs. Harold Ferrington, Mrs. John Stewart, Mrs. Douglas Manly and Mrs. Ernest Somnitz.

The Altar Guild ceased to be a money making organization, the other Societies donating money and giving help toward the provision and care of vestments for the choir. Mrs. Loren Webster was very active in this endeavor.

In 1918, the rector, the Rev. Henry Mesier, and the vestry suggested one ladies organization for the parish. At a meeting of the vestry held on February 11, 1920, the following motion was passed that "they would be glad to have present at all meetings of the vestry one or two elected or appointed delegates from the Parish Guild". The Ladies Aid Society ceased to exist, but other organizations carried on or were organized prior to 1925. A new organization was the Trinity Evening Guild. The Trinity Parish Guild had held some successful evening meetings prior to 1918, and the organization of such a group was a natural one. The first list of officers that the writer could find was in the Treasurer's Book kept by Mrs. Mary Lovelee. She gave the officers for 1925 as Mrs. Heppell, president; Mrs. Wirth, secretary; Mrs. Lovelee, treasurer; Miss Lambert, cor.-secy. for 1926. The changes in 1926 were Mrs. Wirth as vice-president and Miss Reuther as secretary. The writer feels that the organization must have been organized at least as early as 1924, since the Fredonia Censor, in its issue of September, 1924, speaks of the card party to be held at the home of Mrs. H. B. Heppell. The committee was Mrs. H. Deyo Terwilliger, Mrs. Fred Wirth and Mrs. William Draggett.[115]

The budget of expenses for 1924 totalled $7,139 and stated that of this amount approximately $1,500 will be cared for by various organizations and parochial funds, $1,100 of the budget was listed as being for repairs for the church and rectory.[116]

The money earned according to the treasurer's account for 1925-26 was over $2,700. This money was made by Christmas, rummage, bake and mystery sales, at the County Fair, card parties, "Follies", and fancy work at a garden party.[117] The disbursements

contain two large checks, one of $600 for reconstruction of Chancel Furniture Fund and another of $1,000 for the same purpose. The report for 1927 states the payment of $400, the balance of the pledge to the reconstruction fund.

The Trinity Parish Guild held twenty-one meetings in 1926 and assumed the payment for the chancel arch as a memorial to guild members at a cost of $800. This was paid in addition to the salary of the janitor. The total receipts of the organization were $1,416.45 and disbursements $1,372.77.[118]

The Woman's Auxiliary listed a membership of twenty-two and had held twenty regular meetings. They had sponsored the doll industry with the assistance of other parishioners and had been able to make a substantial contribution to parish work.[119] As previously mentioned, they had paid $444.33, assessment for 1925, and the full assessment for 1926.

The report of the treasurer of the Reconstruction Fund, Trinity Parish, reported that receipts from church organizations was $3,544.51.[120]

The report of the Woman's Auxiliary for 1927 noted that $347.54 had been received from the sale of dolls.[121]

The Trinity Parish Guild stated that they had undertaken no special work aside from paying the janitor's salary. The officers were listed as president, Mrs. Morris; first vice president, Mrs. Button; second vice president, Mrs. Marsh, treasurer, Mrs. Draggett; secretary, Miss Jones.[122]

The Trinity Evening Guild at the same meeting reported receipts of $714.26 and had paid $400.00, the balance of the pledge for the reconstruction of the chancel furniture.[123]

The reports at the annual meeting held on December 5, 1928, were as follows: Woman's Auxiliary, 196 dolls sold for $265; the Trinity Evening Guild reported receipts of $616.79 with some of the disbursements an ordination gift $50.00, Easter offering $100.00, to the vestry $200.00. No report seemed to have been included by the Trinity Parish Guild nor the Altar Guild. The Trinity Guild reported that Mrs. Edmunds was the new president with 4 vice presidents, Mrs. Miller, Mrs. Grant, Miss Dunkley and Mrs. Wirth, the secretary, Mrs. Lovelee and the treasurer was Mrs. Dean.

The women's organizations had been serving dinners for the annual meetings for many years.

The annual report for the Trinity Evening Guild for 1929-30 gave receipts of $600.88 and expenditures of $562.14 with disbursements of $31.33 for cassocks with about $250 toward the parish and $150 toward Diocesan assessment. The report for the following year gave receipts of $638.30 and the disbursements as follows: Christmas offering $50.00, reconstruction $100, organist salary $100, painting rectory $271.24, Fredonia Relief $10.00.

The depression began to make its influence felt in Fredonia in 1931-32, since the annual report listed receipts of the Trinity Evening Guild as $323.06 and expenditures of $275, with $211.50 of this going to expenses in the parish. The following year the receipts were $419.40 and $90.00 was given toward Mr. Campbell's salary, $109.00 for Mrs. Emmott's salary, Mrs. Dean in full $50.00, coal $91.05, an old coal bill $40.00, insurance $25.00, old bills $18.01.

The treasurer's report for December 1, 1933, to December 1, 1934, shows receipts of $295.34 and the disbursements, organist $158.00 as the main one.

This was a very active and energetic group, and the book quoted above gives a list of due paying members. This group averaged about twenty members a year.

The Treasurer's Book from December 2, 1934, to the same month in 1935 contains monthly reports for receipts and expenditures. The financial report for 1941 gives the receipts as $139.41 and the expenditures as $184.11. The main expense was the salary of the organist, $173.00.

There is also a book of minutes for part of the nineteen-thirties and ends on June 12, 1941. Some of the presidents were Mrs. Clark Waite, Mrs. Mabel Edmunds and Mrs. Addis Manley, and the secretaries were Miss Dorothy Grant, Mrs. Mary Lovelee and Miss Anna Dunkley. The minutes tell of some of their activities, give the names of the homes where the meetings were held, etc. The average attendance had fallen at the meetings, and as a result, the receipts dropped. However, the vestry still expected financial help from the Evening Guild since their estimated income found in the vestry minutes for 1937 lists the expected donation as $156.00 and that for 1940 as $174.00. The Society increased in number during the nineteen-forties and we will note some of its reports in the nineteen-fifties.

One of the activities of the Woman's Auxiliary was the Epiphany Tea. This was started in the Epiphany season of 1933 at a meeting of the Afternoon Guild. The speaker was Miss Phyllis Ostrander (Mrs. Donald Topliffe). She had spent one year in the Caney Creek community at Pippa Pass, in a mountain community in Kentucky. Her interest had been aroused in the area by a college roommate and she taught music in this school gratis for one year.[124]

This activity was transferred to Woman's Auxiliary in the following year. Mrs. Willcox was responsible for the first Epiphany Tea in 1933.

The first Epiphany Tea held by the Woman's Auxiliary was on January 23rd, 1934, at the home of Mrs. John Miller. The speakers were the Rev. Leslie Chard who spoke on the work of Dr. Harvey of the Cattaraugus Reservation and Captain Maitland Heriot who told of the missionary work in other countries, mostly of those stationed in South America. Mrs. Willcox furnished the Epiphany cake which was cut and found to contain a ring. Miss Ada Putnam found the ring in her piece of cake, and she will furnish a cake for the meeting next year.[125] The cake is made according to a certain recipe and a ring as always included. The custom seems to have started after Mrs. Willcox read about it in a religious magazine. Trinity was the first parish in the Diocese to hold such an event and it has continued to the present time. Other parishes have taken up the idea. The speaker receives a check for his or her interest.

The tea was held at the home of Mrs. Clara Wheelock on January 22, 1935.[126]

The minutes in the writer's possession tell of the activities of the Woman's Auxiliary until April 12, 1950. These activities consisted of meeting the quotas set for the Diocese, the United Thank offering, the shipments of clothing, the Epiphany Teas and some work for Trinity Parish.

Mrs. E. P. Crandall stated that the date of the organization of the Missionary Society was not available, but she felt that it went back to 1849. She goes on to point out that the National Auxiliary was created in 1871, with a Diocesan Auxiliary organized ten years later and with Trinity Missionary Society became part of the Diocesan organization in 1905. Mrs. Catharine Collis held the office of treasurer for 28 years.[127]

The Woman's Auxiliary was an active organization. It helped with the finances at Trinity when such help was needed. But it did much more. The women deepened the spiritual life of the parishioners, broadened their horizons with their papers on missions and missionary activities. The ladies kept alive the responsibility of every Christian to go into all the world and preach the good news. Of course everyone cannot go abroad, but every Christian can study, give and endeavor to follow by their lives

and actions the example set by their Master. Make no mistake, if Trinity fails to be a missionary-minded parish, it will wither away and decay.

The Afternoon Guild, the remaining portion of the Parish Guild, continued after the formation of the Trinity Evening Guild by the Rev. A. L. Proseus. Unfortunately, no minutes of this organization were found amongst the other records in the safe. However, the Afternoon Guild was a very active organization, since the Fredonia Censor told of their rummage, bake and white elephant sales, card parties and sale of church calendars, etc.

Their pledge to the vestry in the estimated income for 1938 was $240.00. This was to pay the salary of the janitor. The same pledge was continued in following years.

The pledge for parish organizations in 1948 was $300[128], and in the following years the societies gave $540.47[129] and $500 in 1951.[130] The reports to the annual meeting in 1954 reveal the range of activities of the various parish organizations. The Afternoon Guild met its pledge of $300 for the sexton's salary. They sent 2 dozen bibs for the Veterans Hospital, Buffalo. These were sent through the Red Cross. 15 lap robes, 12 pieced lap robes were given to Brooks Memorial Hospital, Dunkirk, 8 knitted afghans for the Veterans Hospital, Buffalo, 100 pounds of used clothing for Col. Rusch in Japan, 300 pounds of newspapers for the Sea Scouts, etc. The Trinity Evening Guild through a card party, proceeds from luncheons and suppers, etc., were able to donate $35.00 to the W. A. Missionary work, $100 to their church pledge and $100 to repairs to the Parish House. The Woman's Auxiliary were also active meeting their Diocesan quota and sending $15.00 to Barnabas House. The United Thank offering amounted to $253.05.[131]

In 1957, the women's work was reorganized at Trinity. An organizational meeting was held on May 20, 1957, and this meeting brought about a unified Woman's Auxiliary. The following officers were elected: president, Mrs. R. E. Day; vice-president, Mrs. Donnell Masson; rec. secretary, Mrs. Elmer Dean; corresponding secretary, Mrs. A. P. Burt and treasurer Mrs. Robert Lovelee. The subordinate units were St. Monica's Guild, which meets in the morning, St. Martha's Guild, which meets in the afternoon, and St. Elizabeth's Guild, which convenes in the evening.[132]

A constitution was drawn up, and the plan was to have two officers retire on one year and three officers on another year. This plan would insure at least two continuing officers with a knowledge of the work. Also, four meetings were to be held of the larger organization annually. The writer hoped that the women of the church would gain a wider viewpoint of the work of the Diocese and the National Church through carefully chosen speakers.

All the funds were to be given to the treasurer of the Woman's Auxiliary at the close of each year. Each Guild was given $50 to start their activities in the fall. The larger enterprises such as bazaars, rummage sales, etc. were to be sponsored by the executive group. The idea was to try and get all of the Guilds and women of the church working as a unit.

The Guilds chose their own activities, their own methods of raising funds and their own program.

The hours at which the Guilds met and the size of the groups meant that more women could be brought into the various programs. Women who were working on a full time basis had an opportunity to attend the Elizabeth Guild. Again, smaller groups lead to a fuller participation of the membership.

The larger organization worked well in many respects. It continued to support the Woman's Auxiliary program on a Diocesan and National level. On the parish level, the women continued to support the parish with a donation of five hundred dollars annu-

ally and were able to save over four thousand dollars toward a kitchen in Garland Hall.

The writer was disappointed in the attendance at the four yearly meetings, but he was gratified on occasion by the programs carried through by the individual Guilds. He felt it was part of his pastoral responsibility to attend as many meetings as possible. Attendance was an opportunity to visit with those in attendance at the meetings and to size up the leadership qualifications of those at the gatherings. Greater attention could be given to those families who did not participate in the meetings.

Good leadership is essential in the various guilds and in the larger organization, plus assistance and encouragement from the rector. Discussion, planning and consultation are needed in regard to the development, raising and spending of a budget and for a worth while program. A weak program can lead to a meeting which ends merely in frustration, criticism and an exchange of gossip.

Some of the women who have acted as presiding officers for the Episcopal Church women in addition to those previously mentioned have been Mrs. Donnell Masson, Mrs. William Tompkins, Mrs. P. Allister Burt, Mrs. Patricia Hurd, Mrs. Mary Narraway and Mrs. Douglas Golder. Other officers have been Mrs. Lloyd Fellows, Mrs. William Pierce, Mrs. Robert Coon, Mrs. Ernest Schroeder, Mrs. Nancy Somnitz, Mrs. Gilbert Widmer. Others were responsible for the supply work, particularly Mrs. Albert Bell, and Mrs. Nell Willcox was responsible for periodicals. Others took charge of the United Thank offering and Christian Social Relations.

Mr. Arthur Maytum, the treasurer and senior warden at Trinity during the difficult years of the nineteen-thirties and early nineteen-forties, suggested the advisability of electing women to the vestry.[133] He was over thirty years ahead of his Bishop and his times. The women are on the verge of the right and responsibility of sitting as delegates at the General Convention, Diocesan Conventions and vestries. Women will soon cease to be second class citizens in the Christian church.

There are opposing viewpoints on this topic. Both men and women say that these bodies should be composed of men only, since they are less apt to regard matters from a personal viewpoint and more ready to use reason in matters presented for consideration. In the light of what has happened in the last sixty years, such a statement is mere twaddle and nonsense. Men have been in control of most governments since 1900. Can anyone tell me, in all honesty, that the mud of Flanders Fields, the invasion of Poland, the attack on Pearl Harbor, etc. are reasonable actions? Again, men have been in control of financial institutions, boards of management, leaders and directors of labor unions, the crime syndicates, etc. Have their policies and propaganda been reasonable and responsible at all times? Who has been responsible for passing so much weak and ineffective legislation at the National and State level. The legislation was not necessarily weak in intent, but it was drastically weak in projecting costs and results. Many other things could be mentioned, such as the absence of women at Constitutional Conventions for New York State in 1967. Will history say that the men met the challenge facing the State?

In a word, could the women have made a worse mess of the world if they had been in charge since 1900. It seems to me that it is the men in the main who are responsible for the riots and looting and for the divisions over the national foreign policy, etc.

The women have played a vital part in the life and growth of Trinity. They have provided the majority of church school teachers and choir members and communicants. Their organizations have provided funds for the repairs of church property, for church furniture, furnishings, for the salaries of organists, sextons and choir leaders. Women have left in their wills the larger share of the present endowment fund and have given

the greater number of the memorials in the church. The present rectory at 402 Temple Street reveals the nature of their interest. The old rectory at 111 Temple Street was given by will by Mrs. Anthony Laux. The proceeds from its sale plus the Cushing estate and an anonymous gift toward a study from one of the women parishioners have paid the major share for the new rectory. Again, their contribution toward Garland Hall was extensive. At the same time, the women have given as generously as the men during this century toward the current expenses and the needs of the Diocese. In addition, the work of the Altar Guild has been a joy to successive rectors.

The writer is quite aware that the family has been the basic factor in the development and maintenance of a stable civilization. He realized that the break down of family life poses many problems in this age of rapid change. Indeed, he has often wondered during the years of his ministry if the church unwittingly hasn't played its part in the breaking down of family life with its stress on organizations along lines of sex and age groups.

Of course there are differences in the viewpoints of men and women and, unfortunately, a lack of communication between age groups. God created both sexes and gave them differing viewpoints. He created them for His purpose and trusts them to build this world according to His pattern and His laws.

Women's organizations can no longer expect to raise funds through church suppers, rummage sales and the like. There are too many of the women working full time or, like the men and young people, engaged in community projects. The church has ceased to be the center for the social and cultural life of the community.

Many of the present organizations are going to pass out of the picture since they will be unable to find the people necessary to keep them in existence. The writer feels that the organizations of the future should be on a family basis. This applies to the vestries and all governing boards of the church. Young people as well as women should be active members and participants. One of the tasks of the church is to reconcile opposing viewpoints. Participation in the formulation of policies would bring a new sense of responsibility to all.

The writer feels that Trinity should have more church dinners for social purposes, more prayer, Bible and study groups, more family services, etc.

If we are to proceed much further in the field of Ecumenical relations we are going to be faced with the ordination of women. There would be certain advantages as well as disadvantages for such steps in the work of the Anglican Church.

A few names are added in this chapter of women who have been active in the work of Trinity Church and the community and have joined the church triumphant. I trust that I have not mentioned them previously. Mrs. Fannie Dickenson,[134] Ruth Chatsey Cumming,[135] Mrs. Isabella Greene,[136] Mrs. Aleida Vosburgh,[137] Jeanette L. Burr,[138] Miss Matilda Maria Denton,[139] Sally McLeod Moore,[140] Harriet Clark Tiffany,[141] Mary Zahm,[142] Mrs. Henrietta Pemberton Taylor,[143] Mrs. Mabel Dickson,[144] Mrs. Alice P. Eddy,[145] Georgiana Elizabeth Button,[146] Mrs. Gertrude Chessman,[147] Mrs. S. R. Fairbanks,[148] Mrs. Schmeiser,[149] Mrs. Ellen White[150] and Miss Rhoda Ann Denton,[151] and Mrs. Frank A. Chatsey, the daughter of the late Enoch Curtis and the mother of Mrs. Henry Heppell.[152]

CHAPTER XIII

THE ODDS AND ENDS CHAPTER

This chapter includes a list of the clergy, the wardens, some of the clerks, treasurers and most of the vestrymen. Sometimes, it was difficult to be certain of the initial or the Christian name of the person concerned. There were no minutes for the period from 1850 to 1853, and the minutes were very brief on many occasions. The years served by the clergy and the wardens were given. Some of the vestrymen served for many years, whilst others may have been elected for one year only. No attempt was made to list the number of years served by the vestrymen. Sometimes the writer noted when the person was first elected and made some comment when he felt such material told of the activities of the individual. Some of the names were given for a period.

No burial records exist for the rectorships of the Rev. Charles Arey and the Rev. J. J. Landers. This break in the records, plus the movement of people from Fredonia added to the difficulty of portraying the activities of all the vestrymen.

When material was given in a previous chapter, the writer merely included the name. This was true of the clergy, most of the wardens and others such as Messrs. Jonathan Sprague, William Risley, Elias Forbes, C. F. Matteson, Chauncey Tucker, etc. Since Mr. Watts Wilson was really responsible for the beginning of Trinity parish, additional material was included in this chapter.

Since material was not available to the writer for some names, no comment was possible.

1. Rev. David Brown 1823-26
   Rev. Rufus Murray
2. Rev. George L. Porter 1832-34
3. Rev. Lucius Smith 1834-43
4. Rev. Thos. P. Tyler 1843-53
5. Rev. Israel Foote 1854-57
6. Rev. L. L. Noble 1857-59
7. Rev. S. H. Norton 1859-64
8. Rev. Chas. Arey 1864-72
9. Rev. W. O. Jarvis 1872-77
10. Rev. Dr. J. J. Landers 1877-97
11. Rev. W. H. Morgan 1898-1904
12. Rev. George G. Ballard 1904-08
13. Rev. William D. Benton 1908-17
14. Rev. Henry Mesier 1918-23
15. Rev. A. L. Proseus 1923-27
16. Rev. Mart Gary Smith 3 mos. 1927
17. Rev. C. W. Walker 1927-29
18. Rev. Gilbert Shaw 11 mos. 1929-30
19. Rev. Charles C. Campbell 1930-July 30, 1936
20. Rev. James H. Martin Aug. 1, 1936 - April 20, 1941
    Rev. A. B. Moore April 27, 1941 - Aug. 1, 1941
21. Dom Anselm Hughes August 2, 1941 - July 14, 1943 - a supply priest

22. Rev. Wm. Bowker Nov. 28, 1943 - Aug. 31, 1947
23. Rev. George F. Dutton Nov. 2, 1947 - April 21, 1950
24. Rev. Harry W. Vere Oct. 1, 1950 - April 21, 1953
25. Rev. M. A. Garland May 1, 1953 - April 15, 1963
26. Rev. Lawrence A. Schuster August, 1963 -

The Rev. Rufus Murray of St. Paul's, Mayville, was never the rector at Trinity, though he took some services. The Rev. Gilbert Shaw filled in during a vacancy. The Rev. A. B. Moore returned to Gibsonia, Pa., to resume his duties as resident chaplain. Gibsonia was the Mother House of the Brotherhood of Barnabas. This brotherhood consists of brothers with a number of houses where they care for the destitute men and boys depending solely for their support on voluntary givings. The nearest one to Fredonia is at North East on the shore of Lake Erie.

The senior wardens at Trinity were Messrs. Michael Hinman, 1823; Jonathan Sprague, 1824; 1827-57; Elisha Hale, 1825; Ebenezer Johnson,[1] 1826; William Risley, 1858-1883; Elias Forbes, 1883-94; Hon. George Barker, 1895-1905; Major E. H. Pratt, 1905-1908; J. Wesley Guest, 1908-11; A. R. Moore, 1912-22; Dr. W. C. Duke,[2] 1923-24; H. D. Terwilliger, 1925-26; D. W. Goldthorpe, 1927-32;[3] F. C. F. Sievert, 1933-35; Alex Dickson, 1935-36;[4] Arthur Maytum, 1937 - October 14, 1943; William McPhee, 1944-46; James Curren, 1947-54; Dr. Roland Burton, 1955-56;[5] Robert Maytum, 1957-60;[6] Robert Rand, 1961-66;[7] Dr. John Ingham, 1967-.[8]

The junior wardens have been Mr. Watts Wilson, 1823-25, 1827-34, 1836-56. The writer feels that some additional material should be given to Mr. and Mrs. Watts Wilson and their family. The Rev. Thomas Tyler notes that Mr. and Mrs. Watts Wilson had five children when they arrived in Fredonia. Eight others were born after their arrival namely Joseph, Nicholas, Samuel, Henry Hobart, Frances Anne, Sally Jane, Watts Jr. and Franklin. These names all appear in the baptismal records, and their names all appear as members of confirmation classes, save that of Henry Hobart. Some of the above were married at Fredonia. Olive, who was listed as a daughter of Mr. Watts Wilson, was married to Morris Cook on January 27, 1840. She died on June 28, 1849. Two of her children were baptized at Trinity. Elisa, another daughter, married Huron Lewis on January 14, 1841. He is listed as a Presbyterian, but six of his children were baptized at Trinity prior to the removal of the family to Illinois on April 7, 1856. Eli or Ele Proal was another son, and he received the name Proal from the Rev. Pierre A. Proal who was the rector at Johnstown in 1821. He was married to Sally Backus on September 17, 1843. One daughter, Helen, was baptized at Trinity on August 17, 1844. He was an active member at Trinity until his removal to Illinois. The parish records at Christ Church, Ottawa, Illinois, and the gravestone in the cemetery in the same town list "Sarah, wife of P. E. Wilson, 38 years old, 1861". Proal was not buried at Ottawa and seems to have disappeared from the parish records at Christ Church Ottawa, Illinois, after 1865. Ira Hawley Wilson was a son of Mr. and Mrs. Watts Wilson; held land jointly with him and Calvin and his parents and Leverett Todd, a neighbor, were sponsors for three of his children. Ira Wilson was confirmed on August 26, 1832, by the Rt. Rev. B. F. Onderdonk and was married to Elisa Jane Lamon on May 26, 1836. The Rev. Lucius Smith officiated at the marriage. William Risley Wilson was baptized at Trinity on September 19, 1852. Ira Hawley Wilson was elected as vestryman in 1847. The word removed was placed after his name in the parish records, but the destination was not mentioned.

Mason Wilson was confirmed at the same time as Ira Hawley Wilson. He died in 1844. There is no proof that he was a son of Mr. and Mrs. Watts Wilson.

Calvin Wilson was baptized at the first Episcopal service held in Fredonia and in the county on July 7, 1822. We do not know whether he was born prior or after the arrival of the parents at Fredonia. We do know that he had plenty of initiative from the following advertisement which appeared in the Fredonia Censor on August 2, 1837, and during the following months. It ran as follows: "A lot in the Village of Fredonia on the west side of the creek, a few rods west of Allen's Tavern. There is on the lot a dwelling house, a small barn and a bakery now carried on, and a better location for a bakery is not in Chautauque County - All of which I will sell at reasonable terms".

Calvin was confirmed on July 26, 1841, by the Rt. Rev. W. H. DeLancey and was married to Elizabeth S. Parker in La Salle County, Illinois, on the 29th of April, 1850. They returned for a visit to Fredonia, and their son, Lucius Porter Wilson, was baptized at Trinity on September 19, 1852. The godparents were Joseph Wilson, Ira Porter and Mrs. A. Rood. He lived in the vicinity of Chicago. Calvin and his wife do not appear in the church records at Christ Church, Ottawa, Illinois.

Samuel Wilson married Adeline Kidder on September 6, 1849. His name appears in the parish records at Christ Church, Illinois.

His brother, Nicholas, was married on the same day to Sarah Brigham. The officiating minister was the Rev. Thomas Tyler.

These names, Samuel and Nicholas, do not appear on the communicant list of 1854, so they must have removed from Fredonia shortly after their marriages.

Henry Hobart Wilson was baptized at Trinity. However, no record exists of his confirmation nor of his marriage to Sally Logan in any of the church records in Fredonia. He went to Nevada, Missouri.

Mr. Watts D. Wilson, Jr. was a communicant at Christ Church, Ottawa, Illinois. The parish records and the gravestones give the following information: Watts D. Wilson, 1835-1916, Mrs. Watts D. Wilson (Nancy J), 1837-1916 and William Risley, aged 7, died in 1858, George Spencer Wilson, 15 months, died in 1866, Jennie Wilson, 2 months - children of Watts Wilson, Jr. Mrs. Watts Wilson's name prior to her marriage was Nancy J. Gilbert. William Risley was, I feel, the child of Ira H. Wilson.

According to the Trinity Parish records, Mr. Watts Wilson, Sally Wilson, Frances Anne, Sally Jane and Franklin removed to Illinois in September, 1856. The names of Watts Wilson and his wife Sally appear in the records at Christ Church, Ottawa, Illinois, until 1862. S. Jane Wilson married Milo S. Higbee at Fredonia on August 24, 1854. The witnesses were Watts Wilson, Jr. and S. Adeline Wilson. Milo Higbee appears in the baptismal records at Christ Church, Ottawa, Illinois.

The above information reveals that a number of members of the family, including Mr. and Mrs. Watts Wilson, went to Illinois. Watts, Jr. and his family seem to have been the only members to remain at Ottawa, Illinois. The writer wonders if the families were situated too far from Christ Church to be regular communicants, or did they move to other parishes in Illinois or to other states.[9]

Other junior wardens were Messrs. Jonathan Sprague, 1826; Leverette Todd, 1835; William Risley, 1857; Elias Forbes, 1858-1883; A. C. Cushing, 1884-92; Hon. George Barker, 1892-94; Major E. J. Pratt, 1895-1905; J. Wesley Guest, 1906-08; A. R. Moore, 1909-11; H. M. Clark, 1912; Dr. W. C. Duke, 1913-22; H. D. Terwilliger, 1923; H. F. Haniser, 1924-28; F. E. Brockett, 1929-36; Alex Dickson, 1937-39; Jackson Clark, 1940-41; Clark Waite, 1942-48,[10] 1960-63; Robert Maytum, 1948-52; Earl Sardeson, 1952-54;[11] Leo Tucker, 1955-59;[12] A. L. Vercant, 1963-65;[13] Robert Salhoff, 1966;[14] Robert Maytum, Jr., 1967-.[15]

Some of the vestry clerks were Messrs. Jacob Houghton, 1823-35, and William A.

Hart, 1835-37. He was a gunsmith and went into partnership with M. S. Parker in 1824. They sold rifles, muskets, Horseman's pistols, pocket pistols and English powder. He also managed Hart's Gardens. One advertisement told of a great and magnificent attraction at the Hart Gardens with a grand display of fireworks. Other features were a social dance and season's tickets for the Bath House.[16] Other clerks were C. Tucker, 1838, 1845, 1859; William P. Mellen, 1839-42;[17] C. F. Matteson, 1846, 47, 49, 50; Addison Cushing, 1848; D. E. Smith in 1865;[18] Elias Forbes, 1869-73; P. H. Stevens, 1874-79,[19] with Mr. Elias Forbes clerk protem on many occasions. Mr. Charles G. Thayer was the clerk from 1878 until April 11, 1890.[20] He was followed by Messrs. A. R. Moore, 1890-1910; S. T. Crocker, 1911 until his resignation in November, 1924; William McPhee, 1925; Leonard Young, 1926 until February 1933; Hugo Wolfe, 1933-37;[21] Robert Maytum, 1937-47; R. Bruce Carr, 1948 to September, 1950;[22] Marvin Washburn, October, 1950, to May, 1953;[23] P. Allister Burt, 1953-56;[24] B. Robert Rand, 1957-58; Mr. Gerald Hackman, 1958-62;[25] H. A. Ferrington, 1963,[26] and David Narraway, 1964.[27] The present clerk is Mr. Dewitt Kennedy.[28]

Some of the treasurers of Trinity Church were Jonathan Sprague, 1823-26; Ebenezer Johnson, 1827; Leverett Todd, 1828; Benjamin Douglass, 1829-33; Chauncey Tucker, Elias Forbes, 1874-1893; C. G. Thayer, 1893-95; H. L. Cumming, 1901; H. A. Clark, 1911-14;[29] Charles E. Randall, 1915-17; H. D. Terwilliger, 1916, 1919; Earl Sardeson, 1925; H. B. Herpell, 1926;[30] F. O. Dalrymple,[31] Arthur Maytum, C. Levi Nelson,[32] Robert Maytum, H. A. Ferrington, Robert Butler[33] and B. Ray Shaw.[34]

Some of the Church School superintendents were Messrs. C. F. Matteson, A. C. Cushing, William Putnam, F. O. Dalrymple, Mrs. Clara Ross, Dr. Roland Burton, Mrs. Anita Day[35] and Mr. Loren Webster.[36]

Mention has been made of lay readers at Trinity in Chapter X. However, lay reading began in 1822 with Mr. Watts Wilson and Jacob Houghton acting in that capacity. Some of the other lay readers prior to 1953 were Messrs. C. F. Matteson, A. C. Cushing, Theodore Awald, F. O. Dalrymple and Charles Homer.

I am going to include the comments of the vestrymen in the main in the body of the text. Mr. Andrew Young, in his History of Chautauqua County, pages 466-68, gives a list of many of the early settlers, their lots and the date of their arrival. He also gives a list of the early supervisors of Pomfret on page 470.

The vestrymen in 1823 were Messrs. Israel Smith, Joseph Rood, Elijah Risley, Jonathan Sprague, Joseph Skinner, Jacob Houghton, Nathan Hemstead and Benjamin Douglass. Mr. Israel Smith was a vestryman until 1828. The Rev. Thomas P. Tyler describes Mr. Smith as "an excellent gentleman of Laona." The parish record gives his death at the age of seventy in November, 1836.

The Rev. Thomas P. Tyler noted that Mr. Nathan Hemstead owned a farm and "was a steady attendant upon church service until he removed to the west". He held land on Pomfret as early as 1822.

In 1824, Edmund Barlow, Merit Allen and Walter Smith were elected to the vestry. Mr. Barlow was a resident of Pomfret as early as 1819.

Mr. Merit Allen and his wife, Amelia, were members of the first confirmation class conducted at Trinity by the Rt. Rev. John H. Hobart on September 26, 1826.

The following year, Thomas Warren and Samuel Johnson were elected to the vestry, the former was a resident in Pomfret in April, 1809.

Three years later, Stephen Porter, Alvah Elliott and Leverett Todd were members of the vestry. The Porter family was an important one at Trinity for many years. Mr. George S. Porter was a vestryman in 1829 and was the second rector at Trinity. Mr.

Thomas P. Tyler states that "Stephen and Ruth Porter came from Hartford, Connecticut, in 1811". George S. Porter and his mother, Ruth, were confirmed in 1828 by the Rt. Rev. John H. Hobart. The father, Stephen, was in the class of August 26, 1832, at which the Rt. Rev. B. F. Onderdonk officiated. Ira Porter and John Porter were members of the same class. They were sons of Stephen and Ruth, if the listing in the parochial records can be trusted. Stephen had been sick some twelve years before his death.[37]

Mr. Alvah Elliott was baptized on September 11, 1825, and he and his wife, Amelia, were members of the confirmation class of 1826. He had come to Pomfret in 1822.

In 1832, Richard H. Hopkins and Joseph A. Eastman are given as members of the vestry. The parish records make no mention of these men nor of their families nor of Joseph Skinner, Thomas Warren and Samuel Johnson, noted previously.

The following year, Ebenezer Lester, William Hart, Asa Rood and Chauncey Tucker were elected at the annual meeting on April 11th.

The Lester family contained a number of adventurous members. Mr. Ebenezer A. Lester was born and reared in New England and moved to Auburn, N. Y., to Erie County and finally to Fredonia in 1832. Here he carried on a manufacturing and mercantile business. In an advertisement carried in the Fredonia Censor on August 23, 1837, Mr. E. A. Lester was making furnaces, plows, stoves, etc. at his foundry. He moved some of his enterprises to Erie, Pa., until his health broke down in 1860. The writer of his obituary states that he was a man of "rare intellectual attainments". William Lester took an active part in the War Between the States and in railway affairs. Another William Lester took part in the Gold Rush to the Klondike and Alaska in 1898 and wrote letters to the Fredonia Censor. His third letter was written from Alaska and appeared in the issue of April 6, 1898. One of the Lester homes on West Main Street is the present Buick Car Agency. William M. and Hellen M. were the only members of the family mentioned as communicants in the parochial list of 1854. Other names on the list were Mrs. Asenath Lester, George C., Henry C., Mary B., Sarah B., John C., Horace P., Eliza A. and Rufus W. Mention has been made of $200 toward the building of a rectory in 1853 and the settlement made when the rectory was sold. Mrs. Mary Lovelee was a descendant of the Lester family. She passed to her heavenly reward on November 19, 1967.[38]

The Roods were an important family in the town of Pomfret and at Trinity. Some members of this family have been mentioned in previous chapters. Mr. Asa Rood was a settler in Pomfret in April, 1819. He was baptized by the Rev. George S. Porter on August 26, 1832, and confirmed in the class of August 26, 1832. He died January 31, 1860.[39]

Messrs. Charles I. Orton and D. W. Douglass were elected to the vestry in 1834 and in the following year the names of Mr. Orrin McCluer and William Risley appear for the first time.

Mr. Orrin McCluer was very active in civic affairs, serving as supervisor for the Town of Pomfret in 1834 and sheriff of the county in 1846. He was on the Fredonia Village Board after its incorporation in 1829. Mr. Orrin McCluer was on the list of parishioners in 1854. His wife, Mrs. Dorinda McCluer, was a communicant. The children listed were Charles W., Orrin, Jr. and Laura. Mr. Henry Keep, who has been mentioned previously, married Phebe, daughter of Orrin McCluer on May 3, 1846. A son, George, who had carried on a hardware business in Fredonia, died in Meadville in 1900.[40]

Messrs. F. H. Ruggles was elected to the vestry in 1836. Asa Sherman and George

C. Rood and Major Isaac Saxton in 1838, Charles H. S. Williams and Alfred A. Williams in 1839.

Major Isaac Saxton, according to the parish records, passed to his reward on May 19, 1840, aged 60 years. The Saxton name appears in business advertisements during this period, though Isaac is not mentioned as being in the firm.

Mr. Charles H. S. Williams came to Fredonia about 1836. He was a brilliant trial lawyer and removed later to Buffalo.

Messrs. Asa Sherman, James Mullett were elected to the vestry in 1841, Eli Blakeslee and P. Higgins in 1842 and Mr. Jonathan Wheat in 1843.

The parish records for September 11, 1836, give the baptism of Elizabeth Sherman, an adult, and Edward Sherman (adopted). The parents named are A. and S. C. Sherman. The sponsors for Edward were G. S. Porter and Susan C. Sherman, and the witnesses for Elizabeth were Margaret Smith and S. C. Sherman. Susan and Elizabeth were members of the confirmation class of September 26, 1836.

Francis Maria, the child of Eli and Emily Blakeslee, was baptized on February 20, 1844, by the Rev. Thomas P. Tyler. Her birth date was given as October 13, 1843.

Captain Jonathan Wheat, an inventor, came to Fredonia in the early eighteen-forties from Bennington, Vermont. According to the parish records, he was buried March 9, 1847.[41]

Two new names appeared in 1845. Namely, Henry Keep and George Lathrop. Dr. George Lathrop married Rebecca B. Cobb on January 2, 1839, the officiating minister being the Rev. Lucius Smith. They were members of the confirmation class of September 3, 1847, and were confirmed by the Rt. Rev. W. H. DeLancey.

Three new names appeared on the list of vestrymen in 1846, namely Messrs. Alanson Buckingham, Nelson Gorham and Elisha Norton.

Mr. and Mrs. Alanson Buckingham were listed as parishioners as early as 1854, though he was not shown then as being a baptized member. He was confirmed on October 26, 1873. She was a communicant. They came from Chenango County in 1823, and he taught school in Mayville for a time. Three years later, they moved to Fredonia and he became a clerk in the Saxton-Mulford store. Later, this business was known as Saxton and Buckingham. For many years he was engaged in the purchase and feeding of cattle for the Philadelphia Market and went with the droves to that city. He was a trustee of the village. Their daughter, Harriet, married Walter Champlin on February 18, 1843. She died in Cleveland, Ohio, on January 16, 1910.[42] A grandson of Mr. Alanson Buckingham, the Rev. C. B. Champlin, died in Philadelphia on March 1, 1881.[43] Another daughter married L. L. Pratt.

Major Nelson Gorham was an interesting figure. He married Elisa Ann, daughter of Hen. Wilson of Laona, on January 29, 1835. I didn't notice the death of his wife in the parish records or the Fredonia Censor. The records do note his second marriage on March 26, 1863, to Miss Jeanette Russell, giving his age as 50 and that of his bride as 46. He and Silas Fletcher, who are classed as Canadian Patriots and refugees, bought a woolen factory in Laona in 1838.[44] The writer wonders if these two men took part in the revolt or left upper Canada (Ontario) prior to the outbreak as did many others including the father of Thomas Edison. There was plenty of activity in the county, including stands of arms in Fredonia, a protest meeting at Mayville, etc.[45] The Fredonia Censor had numerous articles concerning the troubles north of the border. This struggle was called the Patriot War in the United States, whilst in Canada it was called the Rebellion of 1837.[46] Men from this area did take part in the struggle. Mr. Linius Miller of Stockton was captured, tried and transported to Van Diemen's land.

He wrote a book on his return describing his experiences,[47] which was published by the Fredonia Censor in 1846. The book was advertised by L. M. Carlisle in his book store in Fredonia.[48] The Fredonia Censor carried about two and one-half columns of the book in December, 1846.[49] Some phases-of-the fate of the prisoners from the Canadian angle are given by Professor Fred Landon of London, Ontario.[50] The burning of the Caroline raised a storm of protest in the United States. Mr. H. C. R. Becher, later a well-known attorney in London, Ontario, Canada, was one of the party and was already in a boat ready to set out, but was delegated to act as a sentinel.[51]

Mr. Elisha Norton was supervisor of the Town of Pomfret in the years 1836, 1840-44, 1856, 1859 and 1860. His marriage to Har. Lowel is recorded as taking place on March 26, 1826. His name and that of his wife appear in the parochial list of 1858.

Mr. George Frazine and three other children came to Fredonia in 1828 on the death of his mother to be with his aunt, Miss Wealthy Webster. He was bound as an apprentice to Elisha Norton until the age of eighteen. He engaged in a tin-smithing business, then in Boot and Shoe Trade with Mr. L. B. Green and finally in a coal and wood yard with his son-in-law, George C. Hamilton. He helped to erect the Center Block. He was elected to the vestry in 1846. He married Miss Mary Green, who died September 5, 1859. The family was on the parochial list of 1854. His wife was a communicant and at least four of his children were baptized at Trinity. He married and lost two other wives before his own death in September, 1893.[52]

Messrs. Addison C. Cushing, David Forbes, Ira H. Wilson and Zebrina Judd were elected to the vestry on the eighth day of April, 1847.

According to the parish records, Zebrina Judd married Elisa Turner on October 10, 1844, and their son, Clarence, was born July 14, 1845, and baptized on September 15th of the same year.

Mr. Chapin M. Seley was elected to the vestry in 1848, I. H. Leach and Anson Porter in 1849 and Messrs. Ira Porter, M. S. Woodford, Milton Webster and Elias Forbes in 1850.

The parish records give the following information regarding Isaac H. Leach. He was baptized by the Rev. Thomas P. Tyler on April 23, 1848, the witnesses being Jonathan Sprague and William Risley. He was a member of the confirmation class of July 18, 1849, and married Miss Emily A. Green on September 11 of the same year. These names do not appear on the parochial lists of the eighteen-fifties.

Mr. Ira H. Porter appears on the parochial list in 1854. The other names in the group are Mrs. Ruth Porter and Jane E. Porter. He had been baptized by the Rev. George S. Porter on August 26, 1832, and his birth date was given as March 21, 1815. He was a member of the confirmation class of August 26, 1832. Mr. Porter was a member of the vestry in 1873.

The names Messrs. George Barker, J. N. Greene, W. Lester, I. Johnson, George Bartholomew, A. Robins, D. E. Smith, William M. Lester appear on the list in 1858.

The Greene family played an important part in the religious, financial and civic life of Fredonia. The family came to Fredonia from Mayville. Roselle worked in the tannery operated by Leverett Barker, married his eldest daughter and directed the business after the death of his father-in-law in 1848.[53] Roselle not only carried on the tannery, but was the first president of the National Bank. He died in June, 1859.[54] Mention has been made of Judge Benjamin F. Greene, his marriage to Harriet Sprague, the marriage of his daughter, Susan, to Charles G. Thayer. Another brother, Joseph N., was interested in railway building. He and his wife, Anne E. Greene, were listed as communicants in 1854. Another brother, William, operated the tannery at Versailles

with Mr. Darwin R. Barker.

Mr. A. Robins does not appear in the parochial list of 1854. He came to Fredonia in 1828, engaged in mercantile pursuits and was very interested in the development of Van Buren Harbor, being a member of the company organized for that purpose. He died in September, 1871.[55]

The Rev. Thomas Tyler mentioned the Bartholomew family as one of the earliest families at Trinity. The parochial lists in 1854 give the following names: Reuben, George, Caroline and Alfred. Caroline was baptized September 13, 1839, and confirmed two years later. George was in the confirmation class of May 24, 1846. He died in February, 1902, aged eighty.[56]

Mr. C. Pringle's name appeared on the vestry list in 1864. He was a doctor and had practiced for years prior to coming to Fredonia. The family appears on the parochial list of 1854 with Charles and Delia, his wife, listed as communicants and Sarah, Delia, Carmelia, Emma, Ella and Charles as baptized members. Some of these were to appear on later confirmation lists and some of them were to be active members at Trinity in the organizations and in the donation of memorials. Charles, the son, was to be a member of the vestry in 1870. Dr. Charles Pringle died September 23, 1872. His surgical instruments are in the Historical Room of the Darwin R. Barker Library. Mrs. Ella Pringle Brown studied medicine and was the first woman doctor on the Pacific Coast.[57] The Pringle family owned considerable land from Temple Street on the south side of Central Avenue.

Messrs. N. L. Payne, T. H. Prushaw, Charles A. Barker and Daniel E. Smith were elected members of the vestry in 1866.

Mr. N. L. and Mrs. Nellie Payne were members of the confirmation class of December 10, 1866, the members being confirmed by the Rt. Rev. A. C. Coxe.

Mr. Charles Barker, 1829-1870,[58] was a member of the confirmation class of 1866. He was a descendant of Hezekiah Barker, one of the founders of the village. Charles R. Barker of Greencrest is a grandson.

One new name appeared on the vestry list of 1868, that of Joseph Wilson, the son of Watts Wilson. The next year A. O. Putnam,[59] Herman Stiles and John Miller appeared for the first time on the vestry.

In 1871, Daniel Whitford was elected to the vestry,[60] and in 1871 Mr. S. Moon, in 1873 B. R. Ellis, in 1874 James D. Wells and Darwin Thayer.

Mr. Benjamin R. Ellis and his wife, Eliza, were on the parochial list of 1854. A son with the same initials was baptized on Christmas Day, 1854. Mrs. Ellis was a communicant, whilst her husband was a baptized member. The parish record tells of the marriage of Benjamin Robert Ellis of Fredonia and Isadore Morton of Laona, N. Y., on April 29, 1873. This was probably the son. This family was related to Cyrenus Ellis who ran the White and Ellis Tannery at Laona.[61] The witnesses at the wedding were H. S. Morton, Laona, C. D. Ellis, Laona, Eliza Ellis, Fredonia, and Elizabeth Davis, Erie, Pa.

Mr. James D. Wells was a partner in a lumber yard at Laona. Mention has been made previously of his bids on building and repair work at Trinity. He was listed as a parishioner, but not as a communicant in 1854. He died suddenly at Dunkirk in April, 1879.[62]

Mr. Darwin G. Thayer, 1828-1899, worked for three railroads, namely the Vermont, the Lake Shore and Michigan Central and was superintendent of the Dunkirk, Alleghany Valley and Pittsburgh Railway for twenty years.[63] He was very generous to Trinity.

The new additions from 1875 to 1880 were John Porter, Dr. A. P. Phillips, LeRoy

Atwood, John Hamilton, Charles Thayer, Nevin B. White and Oscar Packard.

A Mr. John Porter was baptized on August 26, 1832, as an adult and confirmed August 16, 1832. His name appears on the parochial list in 1859 with his wife and daughters, the Misses Ida and Hellen. (The spelling for the latter word was the one used in the records. The same policy will be followed in other instances.)

Dr. A. P. Phillips, 1826-1901, was one of fifteen children of Mr. and Mrs. S. Phillips of Cassadaga, N. Y. Ten sons and one daughter, Mrs. Ina Beebe, grew to maturity. He graduated from Geneva Medical College in 1850 and married Miss Fedelia Woods of Stockton in the same year. Dr. Phillips practiced medicine in Allegheny for twelve years, at Cassadaga and later in Fredonia. He lived in Fort Hill and aided the Baptist, Presbyterian and Episcopal churches. He died in October, 1901.[64] Mention is made of his planting a hedge along the driveway of the Episcopal Church.[65] The church records reveal the baptism of his son, Alonzo Burton, on December 13, 1879. His niece was Mrs. Winnifred Lambert and his brother was the famous Gospel Singer, Philip Phillips.

Mention has been made previously of Mr. LeRoy Atwood and of his donation of a memorial cross in memory of his first wife, Mrs. Helen Greene Atwood. He suffered from Tuberculosis for many years and died of heart disease in New Mexico. He was a division representative for the U. S. Express Company. He died in November, 1887.[66]

John C. Hamilton was baptized by the Rev. W. O. Jarvis on March 18, 1877. No mention is made of his parents. The sponsors or witnesses were William Risley, Oscar Packard and Elizabeth Powell. He was confirmed on the Sunday next before Easter in 1877. He assisted the Trinity Parish Guild as one of the men who were part of this organization in the early years.[67]

Mr. George Barker was baptized on the same day, March 18, 1877. He had been a vestryman for twenty years prior to his baptism.

Mr. Packard was one of the sponsors for the baptism of Lillian, the daughter of Henry A. Pierce, on March 6, 1877.

Mr. Nevin B. White was mentioned in connection with the early work of the Trinity Parish Guild. He was the son of George H. and Mary S. White. This family was in the parochial list of 1854. The children are listed as Emily S., George H., Jr., Caroline Jones and Nevin. The baptismal records of September 28, 1856, lists the name of Nehemiah Barrett White, the son of George H., Jr. and Mary S. White. The writer feels that Nevin was a nickname or one he preferred to use, since this was the one used, (Nevin B. White), in the minutes of the Trinity Parish Guild. George H. White was born in Middleton, Connecticut, on July 15, 1815. He learned a trade in Albany, moved to Milwaukee and came to Fredonia in 1852. Here he became the partner of his brother-in-law, George D. Jones, in a planing mill in Water Street. He died in April, 1890.[68] The Ceasor mentioned Mr. Nevin White on May 28, 1884.

The names N. L. Payne appeared on the vestry list in 1869, Herman Stiles and John Miller in the same year.

Mr. Herman Stiles was an interesting personality. He enlisted in September, 1862, in Co. M. 10th N. Y. Cavalry. He was then forty-five years of age. He was discharged for disability in 1864. He moved to Irving, Marshall County, Kansas, and lived there until 1894 when he returned to Fredonia to live with his daughter, Mrs. Frank W. Howard. He was prominent in G. A. R. in Kansas.[69] His wife, Mrs. Ellen Stiles, died May 9, 1905.

The new names added between 1882 and 1889 were Messrs. Charles E. Bartram, Frank W. Howard, J. Wesley Guest, George White, T. L. Higgins, Louis McKinstry,

H. J. Pemberton, E. H. Pratt, W. H. Archer and MacDonald Moore.

The only reference that I could find in the parish records to Charles E. Bartram was his marriage to Miss Minerva Gawne on July 2, 1869. The Gawne family were devout Episcopalians. The Censor tells of his death in California, March 19, 1913.

Mr. Frank Howard, 1844-1936, was a brother of C. M. and E. D., two very enterprising businessmen. The development of the Pettit Eye Salve, Independent Watch Company and Real Estate in Buffalo is a story outside this topic. Frank W. retained the corner Book and Jewelry Store in Fredonia, which he ran for some years.[70] He was termed a farmer by occupation in his obituary.[71] His wife died suddenly in October, 1912.[72]

Mr. George Hinckley White, 1829-1906, and his wife, Ellen Elizabeth, are mentioned in the parochial list of 1859. He was a son of Dr. Squire White and married Ellen Elizabeth Pierce July 8, 1858. Squire White, their son, was married April 27, 1887, to Mary E. Crowell. He died September 7, 1907, aged 47.[73] Since Dr. J. J. Landers failed to keep a record of the confirmations, it is impossible to tell if the latter was confirmed at Trinity. Mrs. Ellen White died in April, 1924, aged 92. She died in the home for aged women. The writer of her obituary noted that her husband had been one of the largest berry growers in the district and had shipped large quantities of this fruit.[74]

Mr. Thomas L. Higgins was one of the promoters and first stockholders of the Dunkirk, Alleghany Valley and Pittsburgh Railway and was prominent in Fredonia business and social circles. He and his wife, Mrs. Rachel Watkins Higgins, died in Buffalo at the home of their daughter, Mrs. F. Whittlesey. He was called "Colonel Thomas L. Higgins" in her obituary.[75] He was in the list of parishioners of Dr. J. J. Landers in the year 1897.

Mr. Henry J. Pemberton, 1833-1907, rose as a young man to be clerk of the county at Muskegon, Michigan. Later, he was engaged in the oil business in Bradford and Oil City, Pa., and in the clothing business in Fredonia. He died in August, 1907.[76] His wife, Mrs. Linnie, died in January, 1926.[77] Mention has been made previously of some members of the family.

Dr. MacDonald Moore was the son of Dr. Matthew and Martha S. Moore and the brother of Mr. A. R. Moore. He practiced medicine in Fredonia and then in California. He died in October, 1925.[78] The members of the family were faithful members at Trinity.

The names of Messrs. C. M. Rathbun, A. R. Moore, Dr. R. T. Rolph, Dr. A. J. Evans, A. A. Stone, J. Henry Clark, Arthur S. Fox, A. Wilson Dods, H. S. Clothier, and A. H. Marsh appeared as members of the vestry in the eighteen-nineties.

Mrs. Doctor Rathbun was listed as a communicant in 1897. Dr. Byron Rathbun, 1835-1902, was a dentist in the directory at Fredonia in 1894. He was called the son of Dr. Chauncey M. Rathbun of Fredonia in the obituary.[79]

Dr. Rollin Thomas Rolph practiced in Fargo, North Dakota, and in Dunkirk and Fredonia for about twelve years. His wife and sons had been active in Fredonia. He died in San Diego, California, in May, 1912.[80]

Dr. A. J. Evans, who practiced medicine at Lockport and seemed to do some operations in Fredonia, sold his home in Lockport to the Tuscarora Club in 1911.[81] He resigned from the vestry in 1895. See the Censor, March 4, 12, 1913, (a memoir).

Arthur S. Fox moved to Chicago, at least his wife was going to join him in 1898.[82] According to the records of the Forest Hill Cemetery, he was born the tenth of December, 1869, and was buried the twenty fifth day of July, 1921.

According to the parochial list of 1897, Henry S. Clothier was received by certificate of dismissal from the Presbyterian Church on March 10th, 1893. His wife was active in the choir and her death was listed in the Fredonia Censor July 5, 1911.

Mr. A. Wilson Dods was also received from the Presbyterian Church at the same time as Mr. H. S. Clothier.

Messrs. S. H. Albro, H. L. Cumming, Dr. M. M. Fenner, B. F. Skinner, Roy S. Marsh, Mr. Hopkins, R. B. Burgess, Daniel R. Pritchard, Judge Warren B. Hooker, William E. Clark, H. Arcbold Clark and S. T. Crocker appeared for the first time as members of the vestry in the first decade of the twentieth century.

The minutes of Mr. A. R. Moore, the vestry clerk at this period, were difficult to read. Usually, he stated merely that Messrs. Hopkins, etc. were present at a vestry meeting. The parochial list of 1897 lacks a Christian name as well.

On April 4, 1896, Herbert Sidney, the child of William and Edith Hopkins, was baptized. They were all confirmed on October 26, 1909. The family left the village a short time later.

Mr. R. B. Burgess was the owner of a paper box factory in Dunkirk which moved later to Niagara Falls. Miss Emily Cowing Burgess was confirmed in the class of March 11, 1906. The Fredonia Censor lists his death on June 18, 1943.

Mr. Daniel R. Pritchard, 1848-1929, was born in Mercer, Pa., and married Mabel Bartley of Laona on April 2, 1879. He lived in Fredonia many years serving on the Board of Education and as a village trustee. He was a partner with Henry Pemberton in the clothing business and in the coal business under the title, Pritchard and Cobb. He died April 27, 1929.[83] His wife survived him.

Mr. Warren Brewster Hooker, a well known judge, was baptized June 17, 1919, by the Rev. Henry Mesier. He died in March, 1920.[84]

The following names appear as vestrymen for the first time from 1914 to 1930: Messrs. Charles E. Randall, H. Deyo Terwilliger, Charles Landers, Truman Van Buren, William Putnam, S. T. Harleman, Edward M. Stevens, Milton M. Fenner, E. P. Crandall, F. H. Darling, E. J. Sardeson, Dr. H. E. Wheelock, A. W. Shelton, A. K. Dickson, William McPhee, H. B. Heppell, William Payne, John Rochester, Frank Brockett, John Lowes, Elmer W. Dean, W. D. Purcell, F. O. Dalrymple, F. C. F. Sievert, A. R. Maytum and H. F. Salhoff.

Mr. Truman C. Van Buren was confirmed in 1897. He married Miss Letitia Thompson on April 7, 1895. His wife had been confirmed on June 11, 1890. She died in New York on August 5, 1954, aged 85. A daughter, Letitia, taught school in New York for many years and is now retired.

Mr. Milton M. Fenner, the son of Dr. Milton M. Fenner and Florence B. Fenner, was baptized on April 13, 1895, and confirmed on March 11, 1906. He graduated from Annapolis in 1913 and married Miss Margaretta Carney Winn in the same year. He served through World War I. He has two children, Milton Marion Fenner, III, who married Mary Durlin Wheelock on June 12, 1948, and Florence Winn (Peggy), Mrs. William Aular. He is now living retired in the Middlesex Apartments.

Frank H. Darling, mentioned previously, died September 5, 1939. His widow, Ada, married Mr. Alfred Morrison on June 21, 1956. Her daughter, Mrs. Lois Potter, lives on Liberty Street. The Morrisons live in the old Cushing house on Forest Place.

Mr. A. W. Shelton was transferred by letter from St. John's, Dunkirk, on December 30, 1924. He was later transferred to Buffalo on January 31, 1921.

William E. Payne, mentioned previously, was transferred from the Church of

England on December 31, 1923. He was a farmer and died March 30, 1930. His widow, Mrs. Carrie Payne, lives on Spring Street. Her daughter, Elizabeth Olive, married Martin Dennison Olmsted April 10, 1939. They and their family attended Trinity in the nineteen-fifties.

Mr. John Rochester, an insurance agent, was transferred from Trinity Church, Buffalo, on April 8, 1925, and returned to the same church in 1930.

John W. Lowes was received at Trinity Church, Fredonia, on November 26, 1926, and moved later to Christ Church, Oil City.

Mr. Elmer Dean has been a vestryman, a member of the choir for many years. He helped to decorate the church at Christmas time, changed the sanctuary lamp and painted portions of the church basement, etc. on various occasions.

Mr. H. F. Salhoff was never a member of Trinity. He ran the Salhoff Lumber Company for many years and was interested in civic affairs. He is now retired and lives on East Main Street and is very interested in his fine quarter horses.

The new names which appear before 1950 are Messrs. Louis J. Hart, Addis Manley, Hugo Wolfe, Carl Odell, John Greves, John Trebble, Robert Maytum, Jackson Clark, C. L. Nelson, Clarke Waite, J. N. Hallenbeck, H. Carter, Sam Gangi, F. A. Babcock, Dr. Roland Burton, H. A. Ferrington, Bruce Carr, Charles Civilette and Marvin Washburn.

Louis J. Hart was a World War I veteran and was chief of police in Fredonia from 1925 until his death in October, 1941.[85]

Mr. Carl Odell was transferred from St. John's, Dunkirk, to Trinity on April 1, 1937. He worked as a typesetter at Brooks Locomotive Works, Dunkirk.[86] No mention of his death is in the parish records.

Mr. John W. Greves, a jewelry salesman, was transferred from Christ Church, Rochester, April 1, 1937, to Trinity and transferred to St. John's, Dunkirk, in 1939.

Mr. John H. Hallenbeck, an attorney, was transferred to St. John's, Dunkirk, on May 25, 1947. He has been a warden there for a number of years.

Mr. Sam Gangi was received from the Roman Catholic Communion and ran a restaurant in Fredonia for a number of years. He had been in a shoe repair business previously. He is now living retired on Eagle Street.

Mr. F. A. Babcock, a former acolyte, a bee inspector and has been a honey packer under the trade name, Clover Dale, since 1935.

Mr. Charles Civilette was in the confirmation class of October 6, 1946. He was the sexton at Trinity for a number of years and worked at the American Locomotive Plant, Dunkirk, until it closed.

Vestrymen who have served since 1950 and who have not been noted previously are listed alphabetically, rather then by the year of their election, were Messrs. Scott Albaugh, Frederic Baumann, Albert Bell, P. Allister Burt, Robert Butler, Ralph Day, Alfred Gent, Douglas Golder, Dr. Joseph Gould, Gerald Hackman, Dr. John Ingham, Bruce Manley, William Mason, Oliver Mathewson, Robert Maytum, Jr., Harry McKelvey, David Narraway, Dr. Robert Nossen, Robert Rand, Bruce Ritenburg, Thomas Sampson, Ernest Schroeder, B. Ray Shaw, Leo Tucker, Alfred Vercant and Raymond Wallace. Some of the present vestrymen are Dr. Robert Boenig, Messrs. Dewitt Kennedy, Franklin Philbrick, Francis Diers and Richard Sahle.

Some of the associate vestrymen since 1950 have been Mr. Theodore Awald, Dr. A. L. Chabe, Dr. Ivan Putman, T. B. W. Watkins, Dr. Harry K. Foster, Dr. Cutler Silliman, Allen Fermier, Charles H. Homer, James W. Ingham, Alfred Maiorana, Carl Loiocano, Robert Lovelee, Lloyd Fellows, Loren Webster, Howard Kinney,

Frederick C. Wirth, Robert Coon, William McKenna, John Follett, Clifford Hastings, Emerson D. Jacobs and Frank Gambino.

Mr. Scott Albaugh works in the Niagara Mohawk Power Steam Plant at Dunkirk. He was married to Shirley Alice Edmunds on April 21, 1946. His daughters have been in the junior choir, etc. at Trinity.

Mr. Albert Bell was a veteran of World War I with the British Navy. He was employed by the Allegheny Ludlum Steel Corp. Mr. Bell was the sexton and verger for many years and is now living in retirement at Spring Street enjoying his golf, bowling and helping people with paint jobs. His two sons, John and Robert, were acolytes.

Frederic Baumann was employed by the American Locomotive Company until it closed at Dunkirk. He is now the manager of a plant at Hornell. Two of his sons were acolytes and his wife was active in the women's organizations.

Mr. Alfred Gent was married at Trinity on April 17, 1948, to Miss Jayne Helen Dunham. He was confirmed October 3, 1954, was editor of the Fredonia Censor for a number of years and is now a partner in the Sessions-Gent Insurance Agency. He has been an excellent vestryman, especially in the every-member-canvass. His two sons are acolytes.

Mr. Douglas Golder was a veteran of the Canadian Air Force in World War II and is a member of the Golder-Woodcock Insurance Inc. His two sons are acolytes and his wife, Jean, is active in women's organizations at Trinity. She is president of the Episcopal Church Women.

Dr. Joseph Gould, a former dean of men at the State University College at Fredonia, is now the head of the History Department at St. Andrew's School, Boca Raton. He has written a book on the Chautauqua Movement; an Episode in the Continuing American Revolution.

Mr. Bruce Manley is an attorney and a lay reader at Trinity. He was a member of the New York State Assembly for some years and of the New York Constitutional Convention of 1967.

Mr. William Mason was a veteran of the Canadian Air Force in World War II, worked at the American Locomotive Company until it was closed and now works in a nuclear research plant at Berea, Ohio. His son, Scott, was an acolyte and his wife was very active in the women's organizations at Trinity.

Mr. Harry McKelvey is a veteran of World War II and works in the Fredonia Post Office. He was confirmed on March 15, 1953.

Dr. Robert Nossen is the vice president for academic affairs at the State University College at Fredonia. He has been an excellent lay reader at Trinity and was a member of the Department of College work for the Diocese of Western New York.

Mr. Bruce H. Ritenburg of Temple Street, Fredonia, is the president of Nog, Inc., Dunkirk. He was confirmed at Trinity on March 26, 1955, and his wife was received at the same time. This was in a class of eight, seven of which were adults, and was held at the Bishop's Chapel in Buffalo, N. Y.

Mr. Thomas Sampson was the manager of the G. C. Murphy Company, Fredonia. He was very active in civic affairs whilst he was a parishioner.

Mr. Ernest Schroeder is an expert workman in laying of brick, tile, fishing, etc. His wife, Betty, has been tireless in seeking material that might be useful in the preparation of this book. He was confirmed on April 27, 1952, and was a veteran of World War II.

Mr. Raymond Wallace was confirmed November 12, 1952. He was interested in having fire extinguishers placed in the church whilst he was a member of Trinity. He

is a member of the Fredonia Fire Department.

Dr. Robert Boenig is a lay reader, a postulant for the Episcopal ministry, an organist, an excellent teacher and is with the educational department of the State University College at Fredonia as a specialty teacher in Biology.

Mr. Franklin Philbrick came to Fredonia when he retired as a mortician at Forestville. He had been a warden at St. Peter's, Forestville, and his interest in Trinity has been reflected in part by the refinishing of the front doors of the church and in the building and equipping of a children's altar.

Mr. Richard Sahle was confirmed on March 22, 1964. He works at the steam plant of the Niagara Mohawk Power Company, Dunkirk, N. Y. The Rt. Rev. David Williams, who ordained me, spoke on many occasions of money and stewardship at his confirmation services. He felt that what a person would give from his or her earnings reflected the depth of their commitment to the Master. The writer understands that Mr. Sahle and some others would meet the standard set by the Rt. Rev. David Williams.

Mr. Francis Diers was director of the music education department at the State University College at Fredonia before his retirement three years ago. His achievements are reflected not only in the excellent department built up under his guidance, but in the interest aroused in and the improvements in music noticeable in the schools in the state of New York and the communities. He and his wife, Margaret, were confirmed at Trinity June 15, 1956. The Fredonia Censor contains numerous references to local gatherings and competitions of visiting High Schools annually at the State University College at Fredonia.

Dr. A. L. Chabe was transferred from St. John's Church, Dunkirk, to Trinity when he came to live on Central Avenue. He is a member of the instructional staff of the educational department at the State University College at Fredonia. He took a number of trips to Russia, speaks the language fluently and has taken classes in this subject. He has been a useful member of the associate vestry, having taken part in the every-member-canvass. His two sons are acolytes.

Dr. Ivan Putman, a former dean of students at the State University College at Fredonia, was a lay reader and choir leader whilst he was at Trinity. He is now in the International Educational Center for Foreign students at Oyster Bay, N. Y. His wife was very interested in the League of Women Voters during her sojourn here.

Mr. T. B. W. Watkins was a member of the Forestry Department for the State of Tennesee before his retirement to live on Clinton Avenue, Fredonia. The planting in front of the church reflects his work and interest. He was a faithful member of the St. Andrew's Brotherhood during its existence and aided in the Christmas decoration of the church on a number of occasions. He is a veteran of World War I and the display of flags on the Main streets of Fredonia on appropriate occasions owes much to his interest and work.

Dr. Harry K. Foster was a professor in the education department at the State University at Fredonia and has held other positions in the university. He has taught on an international basis in Indonesia, and at the present moment is teaching at a college of arts and science technology at Bamili Bamanda, West Cameroon, Africa.

Dr. Cutler Silliman is a member of the instructional staff of the music department of the State University at Fredonia. His daughter, Sally, was a faithful member of the junior choir and his son, Eugene, was the cross bearer for the junior choir.

Mr. Allen Fermier works as traffic manager at the American Preserve Co. Mrs. Betty Fermier has been very active in the women's organizations and Allen, Jr. was a faithful acolyte.

Mr. Alfred Maiorana was received at Trinity on April 15, 1962. He works as a grinder at the Allegheny Ludlum Steel Corporation.

Mr. Carl Loiocano, a veteran of World War II, married Jean Eleanor Bowker, a daughter of Mrs. Miles Bowker, on August 1, 1945. He is an inspector for the Bela-Knox Company, Buffalo, N. Y. He repairs T. V. sets, etc. Jean has been very active in women's organizations at Trinity and was the church secretary. Stephen was a faithful acolyte and is now at Cornell University.

Mr. Robert Lovelee worked in the office of the Allegheny Ludlum Steel Corp. at Dunkirk for many years after returning from service in World War II. He is now manager in the Data Processing Department at the State University College. His wife, Elsie, has been active in women's organizations at Trinity, and Debbie was a faithful member of the junior choir.

Mr. and Mrs. Lloyd Fellows were confirmed on April 27, 1952. Mrs. Fellows has been president of the Altar Guild, is a teacher at the Fredonia High School. He was an electrician at the Allegheny Ludlum Steel Corporation until his retirement in January, 1967.

Mr. and Mrs. Howard Kinney were confirmed on April 10, 1960. He is a veteran of World War II. James, now in the Navy, was a faithful acolyte, Carole was a choir member and Howard is a regular attendant at the 8:00 o'clock services and takes his turn as an usher. He works for the Iroquois Gas Corporation.

Mr. and Mrs. Robert Coon were confirmed on June 15, 1956. He is dean of men at the State University College at Fredonia, and she teaches in the Fredonia Elementary School System.

Mr. and Mrs. John Follett moved to the area from Buffalo and have taken an active interest in Trinity since their arrival. He was in charge of the Episcopal Charities Drive for Trinity in 1966.

Mr. Clifford Hastings is a lay reader and is an engineer at the Allegheny Ludlum Steel Corporation at Dunkirk.

Mr. Emerson Jacobs is the librarian at State University College at Fredonia. He is interested in discussion groups during the Lenten Season and his comments reveal that he has a sound theological background. His wife is a member of the choir.

Mr. Frank Gambino works at the Allegheny Ludlum Steel Corporation. He was injured whilst serving in the United States Marines.

On the whole, the officers of Trinity Church were men interested in the various activities of the community. Again, one is amazed at the number of men who were not parishioners nor communicants of the church.

Some vestrymen were mentioned in previous chapters. Some were omitted due to insufficient information. No matter how many names were mentioned in previous chapters, including the two chapters on the work of the women, still many would be overlooked who helped to build Trinity and the vicinity. Even a publication of the list of parishioners, baptisms, confirmations, marriages and burials would not tell the full story because of the gaps in these records. A few additional names are added who attended Trinity and were influential figures in the community.

The Hon. Abiram Orton died at Laona, aged 61, on March 18, 1837.[87] Dr. William Oscar Caryl died of quick consumption at the early age of 25 on August 22, 1837.[88] Mrs. Eunice Cushing, a member of the first confirmation class at Trinity, died September 6, 1854. The Fredonia Censor has the following announcement "In this village on Wednesday last, relict of the late Judge Cushing, aged 74 years. The deceased was a woman of retiring disposition, possessing all the excellent traits of her sex and a devout Christian".[89] Mrs. Eunice Cushing was the second wife of Judge Zattu Cushing

and the mother of A. C. Cushing. Judge Philo Orton was a judge of the county and a member of the assembly.[90] The Hon. Robert McPherson suggested the purchase of the land and was the first president of the Forest Hill Cemetery Board, died January 7, 1860.[91] He was a brother-in-law of Miss Phebe Thompson. Her memorial is the angel above the children's altar. Dr. Orris Crosby, one of the pioneer doctors of Fredonia, the father of Mrs. H. A. Risley and a survivor of Commodore Perry's victory in 1813, died in March, 1862.[92] Francis P. Isherwood, one of the early tailors in Fredonia, was listed as a parishioner in 1854. He was confirmed on May 16, 1865. Dr. Benjamin Walworth and Charlotte E. Walworth were in the list of parishioners in 1854. He was the father-in-law of Mrs. Elias Forbes. He died August 3, 1879.[93] His wife died May 23, 1889.[94] Mr. George R. Moore died in December, 1906.[95] Mrs. Henry Clothier, who had been influential in musical circles in Fredonia, died in 1911.[96] Dr. D. G. Pickett, one of the well known doctors of Fredonia. He died December 27, 1928.[97] The death of John J. Mullett, the son of the famous Judge, was reported in 1885. The writer of his obituary noted "that he had been a justice of peace for over twenty years", and that he was not as great a man as his father, but his pleasant and general ways had made him many friends.[98]

We have noted previously the marriages of well known Trinity girls to Episcopal clergymen, namely Miss Sarah Crosby Risley to the Rev. Charles Arey and Miss Mary Sprague to the Rev. Edward Welles. At least one other well known and accomplished girl, Miss Mary Bradish, the daughter of the painter, Mr. Alvah Bradish and his wife, Lydia Houghton Bradish, married the Rev. Leigh Wilson Applegate of Mauch Church, Pa., on April 6, 1875. He was to take the occasional service at Trinity.[99]

The new national flag and the church flag were placed in the church in 1961, and the flags for the children's altar were given in 1963.

One hundred and thirteen memorial Prayer Books and thirty-one Thanksgiving Prayer Books were given in 1965.

There is a Litany Book in the safe with a Latin Cross on the front and rear covers. There is an amethyst in the center of the cross on the front cover. The four corners are bound with brass triangular shields and the two lower ones on the front page have the Alpha and Omega Greek letters, the first and last letters of the Greek alphabet. On the two top corners are two sacred monograms, the Chi Rho symbols. The inscription on the front page reads:

In memory of a
Sacred Mother
Easter 1924

This book was printed in 1893 and was replaced in 1956. The present Litany Book has this inscription:

In loving memory
of
Howard Putnam
1874-1956

Miss Alice Rolph of Chula Vista, California, sent this information regarding the lectern. This lectern was given by Dr. Thomas Rollin Rolph in memory of Alice Deete Smith, 1838-1888. Her maiden name was Alice D. McClenathan. She married Geof Goff, 1827-1866, and later married Samuel B. Smith, 1827-1886. She was buried in the Goff lot under the name Alice D. Goff Smith. Dr. Rolph was a brother-in-law of Mrs. Smith.

The custom of using an advent wreath was started in the Church School and from

there was introduced into the church proper during Advent, 1963. This wreath was made by Mrs. William Daley, the wife of one of the university professors at the State University College at Fredonia.[100]

I have tried to mention in the pages of this book the men who gave their lives or served in World Wars I, II, Korea and Vietnam. If I have missed some of them, I am very sorry.

Historically, I don't think wars solve problems. Indeed, they usually create more problems than they solve. I lost relatives and close friends in World Wars I and II and was very close to the university boys in World War II. I can understand boys and their parents and some of the public opposition to Vietnam or any other war. However, when the opposition to the present situation is put on a mere emotional basis by some or arises from mere selfishness, as some of it does, then our country could be on the road to bondage.

The freedoms we enjoy in this country bring responsibilities, and this applies with greater force to those who receive the best this country has to offer, a university education.

Freedom is a precious heritage, but it has its limitations. Our personal freedom is curtailed by the rights of others. No one has the right to kill, to steal, nor to riot in the streets, nor to disobey the law nor advocate the same, nor to boo speakers with whom we disagree, nor to make intemperate statements. The latter applies to everyone, clergy included.

I can understand a real conscientious objector and a way should be provided for such a person besides a jail sentence for some service to his fellow men. This is true also of young men who have been turned down because of physical disability. Everyone owes a duty to his country regardless of age, color or sex. We owe it because others have made possible the Society in which we live, and we can do it by a conscientious effort to make the area in which we live or some area abroad a better place in which to live.

Many of our young men are being called into the service today, and their lives are being disrupted. They are not sadistic. How can anyone in his right mind think that the boys in Vietnam enjoy mud, filth, cold, heat, being shot at, seeing their buddies killed and seeing and enduring things that words cannot adequately describe? If you want to see sadism, watch some of our T.V. programs or look at the faces of those in our streets who cry peace as they throw bricks and Molotow cocktails and shout police brutality. Our young men in the forces are the finest men in our country, and if our country is to be saved, they are the ones who will save it.

I am not making a foolish statement. The young men in our parish in the forces or going into the forces before the end of this year reinforce my faith in the younger generation.

Their names are L.C.B.R. Tracy Tucker, Sgt. Lawrence Bosworth, James H. Kinney, Joseph Webster, Brian Andrews, Allen Fermier, Douglas Day and Neil Salhoff. The latter was a regular communicant at Trinity and the remainder were acolytes. Tracy Tucker, Sgt. Bosworth and Eddie Bailey, another acolyte, served in Vietnam.

We should be proud of these men, remember them in our prayers, with letters and let them know and feel that we too are part of their struggle, the difficulties and dangers they may face.

Hanson A. Risley was one of Fredonia's greatest sons. A member of Trinity until 1850 paid this tribute in a speech on a Memorial Day. This was a tribute to

the men who died during the War Between the States, but it applies to many others, including those who died whilst serving their country from this parish.

"Men who shrank not from the call of duty, quailed not in the hour of danger; who felt that the country was a thing to die for, if need be, who went out brave and strong to fight our battles for us, and returned wrapped in the flag which their valor defended. -

They lived as mothers wish their sons to live
They died as fathers wish their sons to die".[101]

Fortunately, this chapter has been called the odds and ends chapter and allows the writer to include some persons and one activity overlooked.

The Rev. A. R. Morrell was not listed amongst the rectors at Trinity. He was the rector of Trinity from May 18, 1934, until his resignation October 30, 1936. At this time he was rector at Mayville, and the Rev. Charles C. Campbell was his curate living in Fredonia. He was later rector at St. Mathias', East Aurora, where he served some twenty-two years.[102]

The small wooden cross was made and donated by Walter Cardy. It was used by the younger acolytes to lead the procession of the junior choir.

It stands as a constant reminder, as do all other crosses, of the love of Christ and His crucifixion for us. A cross was meant to tell us that our lives "were meant to be a walk, a talk, a work with God".[103]

The work of Mr. and Mrs. Howard Young has not received sufficiently the space it deserves. Howard served on the vestry and gave freely and voluntarily of his time to add improvements to the kitchen and vestibule in the old Parish Hall. He still acts as an usher and helps with the Every Member Canvass. Mrs. Young has been Deanery chairman of the Episcopal Church Women and an active member of Trinity Episcopal Church Women, St. Monica's Guild and is always ready to lend a hand when needed for suppers, etc. She has been an active member and officer in the Red Cross. Both are regular in their attendance at the 8:00 o'clock Sunday service.

CHAPTER XIV

THE FUTURE OF THE CHURCH

The writer has endeavored to tell the story of the builders of Trinity in the light of the activities taking place in Fredonia, the area, on the national scene and in the world.

The first chapter gave a short sketch of the story of the Anglican Church.

The sceptic would say that there are but two certain things that we face in life; death and taxes. Again, any would-be prophet is always without honor in his own country and certainly in his own village.

More changes have taken place during the last fifty years than in any period in man's history, and these changes are coming at a greater rate of speed with each passing year. At the best, one can only predict the future in the light of the range of his past experiences and his ability to assess the present objectively, and then some change may throw his findings out of focus.

Trinity Church should increase the number of its families due to the increase of the population of the village and the growth of the State University of New York at Fredonia. One of the biggest drawbacks of the village lies in its lack of an industrial base to bear some of the increased costs of the modern era. Again, no one can predict the result of the increased materialistic views and the secularization process underway at this or any other point in the ensuing years.

However, some things do remain constant and we have and will continue to have many of the same needs and desires of our predecessors. Our physical bodies still demand food, drink, air, warmth, affection, the desire to perpetuate our kind, etc.

Everyone differs in his or her need for affection, the ability to stand the strains and stresses of life and in the view of what makes for a happy and a successful life.

Some have tried their best to soften down greed, hate, lust, selfishness, covetousness, etc. but they still remain. Many feel at times the truth of the General Confession "We have left undone those things which we ought to have done; and we have done those things which ought not to have done; and there is no health in us".[1]

I started out with a short summary of the beginnings of the Anglican Church, but I think the remainder of this chapter will touch on the future of the church in all its branches.

During the interval when the Diocesan Convention was recessed on October 29 until November 11, 1967, for the election of a coadjutor Bishop of the Diocese of Western New York, a number of clergy prepared, sent out or telephoned a questionnaire to the proposed candidates. These questions were as follows: the urban crisis, C. O. C. U., Black Power, Saul Alinsky, the new liturgy, abortion, the death of God and the separation of church and state. The questionnaire revealed that some of our clergy are problem conscious. Some of those in attendance could have posed other problems which they feel are of equal importance. Again, some of us wondered if those asking the questions expected quick and easy answers to complex problems. Maybe the one question that needed to be asked of all candidates and all clerical and Lay Delegates, was how far we were striving to keep our baptismal promise "to confess the faith of Christ crucified, and manfully to fight under his banner against sin,

the world, and the devil and to continue Christ's faithful soldier and servant until his life's end".[2] If the clergy and laity present at the election had faced honestly and humbly the above, the leadership of the Rt. Rev. Lauriston L. Scaife and Dean Harold B. Robinson, Bishop coadjutor elect, would be more fruitful during the coming years.

A few more problems are going to be added to the list not because I am pessimistic, but because they reveal a real lack of Christian concern in this country. First, the deep-seated distrust of many of the political, legal and economic leaders and even the villification of some on all levels of government. Again, nothing was said about the position of women not only in the church, but in the country. This frustration is noticeable on every side in many occupations, even the field of space.[3] In many other countries women are encouraged to fill many responsible positions such as doctors, scientists, etc. This is true in Russia. How long can this or any other democracy utilize in part only the latent possibilities of so many of our women and remain a first class power?

We seem to have reached that stage of thought that if we take part in parade, pass a piece of legislation with millions attached or merely criticize someone or some program we have done our duty, settled an issue regardless of how complex that problem may be. Any and all criticism must be constructive and present an alternative.

Great stress has been placed on the urban crisis. Even a hasty study of the problem would show that this crisis is the result of another revolution which has been gathering force during the last fifty years. The technological advances in agriculture have led to larger farms, less labor on the farms and the departure of many of the farmers and their families to the city. Today, the high average age of the farmers, the difficulty of securing adequate help, the decrease in farm income in comparison with city labor, the plight of the migrant laborer may bring a more serious rural crisis for America within a few years than are the present urban problems.

The Vietnam War has divided this country, led to the booing of speakers, picket lines with derogatory signs, peace parades that sometimes turn out to be such in name only, and the cry that we are fighting an immoral war. The feeling of the writer is that all wars are immoral. Vietnam is no exception to the rule.

Debate is surely one mark of an orderly democracy and booing a speaker seems to the writer out of place. This does not mean that an audience has to agree with the speech, but most speakers are ready to answer questions put in a civil manner by those seeking information of the topic under discussion. If they are not willing, then the speech for a thinking audience is a weak one.

The American budget provides large sums for armaments and for the support of such a large military force that a change in direction or a solution has become very difficult. The sale of arms by the so-called great powers to the underdeveloped countries may not be immoral until the arms are used to defeat or overawe another nation. The world situation seems not only ridiculous, but very dangerous. The sale of arms, the struggle for power continues with the attempt to prevent armed conflicts through a United Nations which lacks any real military power and cohesion to do so.

Western Europe drifted into World War I. We could drift into a third world war through what seems a minor local conflict, and this could mean the obliteration of large numbers of the world's population.

The lands lying idle on this continent whilst millions go hungry or suffer from malnutrition, the abuse of our natural resources, the poisoning of the air we breathe and the pollution of the streams and lakes could be classed as immoral.

The abuse of drugs, alcohol, tobacco, overeating, the flagrant use of sex to sell

products and the skirting of the truth in much of the advertising on T. V., the sadism in many of the pictures won't build a healthy America in the full sense of the word health.

The lawlessness in the streets, the riots, the looting, the naive notion that everyone can choose the laws he or she will obey, are but steps on the way to anarchy or even a dictatorship. Laws were made to protect the freedoms of the many as well as the freedom of the individual. Probably the breaking of a law or laws is shown best on our highways which lead to accidents, painful months in the hospital, crippled lives or the last journey to the cemetery long before the participant has reached the age of life expectancy. We should be as worried about the deaths on the highway as we are concerning deaths in other parts of the world.

One writer sums up the attitude of many in the following words: "There can be no doubt; for many intelligent human beings the world of the mid-twentieth century has lost its meaning and has ceased to make sense, previously held certainties have dissolved, the firmest foundations for hope and optimism have collapsed. Suddenly man sees himself faced with a universe that is both frightening and illogical - in a word absurd".[4] He goes on to say that he feels "that there are truths about the world and human nature that the absurdists have overlooked. Nevertheless, I believe that we have a lot to learn from their work. - - - - Nor is it sufficient to dismiss the absurdists as a pack of neurotics and drug addicts, for even if some of them are, the fact that they are, may be significant".[5]

He continues in this manner "that the moral anarchy which has become more and more a feature of our community - the violence, the sensuality, the rapacity, the duplicity, with the ever present background of frustration and neurosis - is to be explained by the fact that so many of our contemporaries, both young and old, seek without success to find a meaning for life in the only place where their secularized environment has taught them to look for it - namely in the world itself".[6]

His book is not a pessimistic one and neither am I, since if we do not see the faults in our civilization, then we are not ready to face the challenges of the situation. We will fail to see that the advantages in our century far outweigh the evils in our society.

In 1945, I wrote an article in a pamphlet entitled, "And to All the Flock". My article dealt with the Shepherd In The Rural Community. The article began in the following manner, "A wise shepherd will exercise the greatest interest in the well-being of his flock, in its health, in its housing, and in its pasturage. He will leave nothing to chance".[7]

Mention was made of the need to study the Bible and to make it the basis for the shepherd's dealings with his parishioners and his neighbors, and the latter are as wide as the world. The Bible may seem old and out of date to some, but it does deal with the most glaring weaknesses of man in any age, namely his greed, hate, lust, covetousness, laziness, gluttony, etc. These have not changed though the world setting has altered.

The writer realizes that the Bible is a difficult book to understand at times, since so much of it is colored by the philosophy of the countryside, and this is a strange world for those raised in an urban setting. However, the same could be said of much of our formal training in history, in economics, in mathematics, in science and in literature. For example, students are introduced to the plays of William Shakespeare long before their experience in life gives them any real understanding of the plot and theme of the playwright.

The picture drawn in the Bible is that of an Eastern Shepherd who walks ahead of his sheep, who seeks out the best pasture and an adequate supply of water, who gathers his flock into a safe place during the hours of darkness and who protects them from every danger. The Twenty-third Psalm is but one of the places where God is portrayed as the Good Shepherd, protecting men in their greatest difficulties and trials. The writers in the New Testament reveal the interest and compassion of the shepherd for the one lost lamb and his willingness to seek until he finds it. [8]

This article was written with the rural spiritual shepherd in mind, his relation to rural problems and rural organizations. However, many of its observations can have an application to many of the problems in urban life.

By 1945, the writer had served in two rural parishes, a suburban parish, had spent ten years in teaching church history part time in a theological college, and five years as an instructor in a history department in his Alma Mater and almost two years working in a program of community development in both rural and urban areas. This article came out of this experience plus his life on a farm and as a chaplain to a university officers training corps.

The remainder of this chapter, or most of it, will deal with what he feels are the qualities needed in the church in all its branches, if christianity is to leave its proper mark upon the present world.

Certainly, the future of the church depends on the quality, the ability, the dedication, the faith, the love, the compassion and understanding of the clergy to follow, or to endeavor to follow, in the footsteps of their Master. These are of much greater importance than church buildings, raising of large budgets, administrative skills, Liturgy, vestments and the like. At the best, the latter are but helps toward an end and not the end in itself. The end for clergy and laity has been expressed to be Christ's faithful soldier and servant (slave) until our lives end.

There are certain things that a spiritual shepherd can never do. He must never lose faith in the promise of Jesus that He will be with him to the end of the world. He must never lose faith in his fellow men, no matter what he may think of their failings. He must never think that he is always right and others are always wrong. He must never act as if he was speaking to people of lesser intelligence or even of lesser spiritual experience. Sometimes the very opposite may be closer to the truth.

The spiritual shepherd must play his part in the reorientation of thought in our civilization. The spiritual is not to be separated from the economic. He must be alert, patient, ready to listen and listen with understanding. As a leader in a community or just as a citizen, he can point out that we have, at times, overemphasized material well being and undervalued the need of strong family ties, the dignity and worth of every human being regardless of sex, color or nationality.

Disagreements between labor and management seem to be on the increase. Quite often the thinking is superficial and guided by only one ideal, greater material advantages for the persons concerned. This can be either group. The struggle for power, too, often hurts those who have no say in the struggle. The victory is often a hollow one, since new machinery may be purchased, a factory may close, be moved to another area or even to a foreign land. A spiritual shepherd should study his community, know its people and be known to the point that he is trusted and be able to look objectively at the situation. He should know from experience that mere material things do not bring happiness to men, since they were created with a soul as well as a body.

Every spiritual shepherd must continue his education. This isn't a matter of attending courses or gaining more academic degrees. But, he should be aware of what

is happening in the field of education and the viewpoints of those in charge and of his parishioners and of the community. After all, his parishioners are carrying a heavy financial burden to erect new buildings, pay salaries, bus students, etc. He may find himself disagreeing with some of the philosophy of the students, their parents or the teachers and administrators. In my estimation, extensive schooling has become confused with earning power or as a status symbol. Many with academic degrees are very narrow in viewpoint outside their chosen field. Their narrowness, their ignorance outside a small field, their prejudices toward other fields of knowledge, or toward men and women with other skills, can be a menace in a democracy in an interdependent world.

A spiritual shepherd may find that an overemphasis is placed upon specialization and the staff members of his congregation are facing the pressure of continuous publication. To say the least, some of this, or maybe much of it, is of doubtful value. I am not running down research or publication, but valuable research takes time and may be of doubtful value considering the teaching load.

A university can become great through research and through the caliber of the students and the inspiration they receive prior to graduation. A spiritual leader can at least help to prepare some of his younger members for the new world they are about to enter.

A spiritual shepherd will find students whose gifts lie not in attending a university, but in making application to a technical school or to some other place of training. God gives each one of us differing gifts, and it is just as useful in our civilization to be an expert plumber, carpenter, etc. All God expects of any one of us is to develop our potential, our talents, whether they be one or many.

A wise spiritual shepherd will not be led astray by the language of those he meets, the clothes they wear or the job they do. Personally, I have the greatest respect, and I try to show it, to the men and women who clean our streets, gather our garbage, scrub our offices, etc. When all is said and done, if they did not exist then our doctors and nurses would never keep abreast of the disease in our communities.

A wise shepherd will learn to work with other groups first within his own church, the vestry, women's groups, church school teachers, etc., suggest and help them with their programs and suggest programs that will help to build them spiritually.

He will be ready to work with groups outside his own church, since with their cooperation he can extend the Kingdom of God. Many organizations which arise are not accretions, but come from a real need and have a place in the development of a richer and fuller life in the community. As a spiritual shepherd works with these organizations or meets the members he will be ready to listen to their point of view, and as he gets to know them, express frankly what he thinks, but at the same time be more eager for the truth than anxious to defend what, after all, may be his prejudices. He will be ready to see that members of a group may see more of a problem and bring forward a better solution.

A well read and observant shepherd can often straighten out erroneous ideas. Occasionally, someone in his presence objects to giving help to other nations or say to a tariff policy. Well, help often works both ways. For example, this nation and this community would face a real scarcity of doctors, scientists, clergy, etc. if those who came here from other lands were returned to their native lands. This Diocese was blessed with a saintly Bishop who received his training in Canada, and I know numbers of doctors, research students, etc. who came from other lands. People may come here because of a higher standard of living, but don't let us forget that it costs tax money elsewhere to educate people who help you and who came from other lands.

Similar things could be said of products and of tariff policies.

On all sides we hear stress being placed upon church unity. I would agree that our disagreements are a problem, particularly in the mission field, and the Church of Christ was meant to be one. However, we all realize that many differences are of long standing, and that these must be solved before real unity can be achieved. Anyway, there is a value in variety. God didn't make us all alike or give us similar backgrounds. One person can express his love and adoration for his maker in a way that leaves me cold. His method may be through beautiful music or a Liturgy or some other way. This does not mean that he is wrong or that I am necessarily wrong, but that God will work through us in His own way.

There is no room, today, for the foolishness that we sometimes hear that other groups are wrong, must be avoided and assailed by tongue and tract. Christians are too small a group in the world to think and act on such terms. We must strive to understand one another, respect the sincerity of other groups and organizations and work together as much as possible, even if we meet in different buildings and use different liturgies and approaches to God. It would be well if we could all remember that we as Christians are worshipping God and are not God's judges, nor are we God, though some act as if they were, but we are merely slaves of the Master.

Sometimes, I think that some are more interested in the buildings, the music, the organ, the facilities than in the Christian message. The first followers of Jesus were soon driven from the synagogues, were forced to meet in the open air, in houses in the catacombs, etc. Organs were unknown and, therefore, are no more sacred than a guitar.

The increase of taxation and the large numbers of church buildings and those used by the church may soon bring a demand that churches or some of their facilities pay a share of the taxes. Sometimes we use such buildings to compete with business establishments. The writer wonders how moral it is to spend large sums of money on church buildings often beyond the ability of the parishioners to meet when such funds might be spent to relieve distress in the same area, in the country or abroad.

Now, I am going to turn for a word about personal leadership. First, a Christian leader must be a man or woman of prayer and he must learn to listen for an answer and then follow out what he is told to do no matter how disagreeable that may be.

Again, he would be wise to read the ordination service occasionally. Some of us need our memories refreshed that we were ordained to preach the word of God. Laziness or excuses that we have too many other things to attend to daily will be a poor offering to God. God gave us brains and He expects us to use them so we will be ready to accept changes if these are necessary; interpret God's words in a way that people will understand.

A wise shepherd will remember that he is preaching to a captive audience and that scolding is of no value, since it strikes the faithful and not those who need it. Intemperate or ill-mannered utterances, in my estimation, are better left to a discussion group where people can answer back and express their views. Most congregations are polite, but no shepherd can control their mental reactions, and these may not be so reasonable as he thinks. A congregation should be made to feel that their spiritual shepherd is interested in them, their problems and a possible solution and that the interest is a loving one. They should be inspired when they leave the church to endeavor to follow Christ in their daily vocations.

A contentious problem can be mentioned from the pulpit and can be met by stating this is my feeling, but I am only asking you to think about it, pray about it and not

necessarily agree with me.

Theological professors have the responsibility of helping spiritual shepherds to think on their feet. This may be accomplished in part by oral examinations. Somewhere along the road of his training, a student with a facile gift of expression should be brought to realize that this is a dangerous gift to himself and others unless it is backed by thought. Congregations soon know if their shepherd is depending upon facility of expression, emotion and gestures. It is not an easy task to prepare a concise, thoughtful talk, but it is a duty we promised at our ordination and it cannot be shirked without hurting ourselves and failing our parishioners.

A wise shepherd will learn to help all groups, their leaders and their programs. He is responsible for the range and depth of the religious program and not merely a segment of it. A leader must keep his people informed at all times of all phases of the Christian endeavor on the local level and beyond, the needs, the cost and his part in it by word and deed. He must be ready to bear the responsibility if failures occur and not blame someone else. After all, he is the shepherd on the local level and the parishioners are the flock.

Father Andrew summed up the work of a spiritual shepherd when he said, "There is little good in filling churches with people who go out exactly the same way as he came in: the call of the church is not to fill churches, but fill heaven". He summed up religion in this manner. "Religion is not proficiency in the fine art of mystical knowledge but just love of God and our neighbor". [9]

What I have said applies to every Christian. All have something to offer, and the greatest gift to God is ourselves, our wills, our affections, our love and our efforts. Some of this can be extended to other organizations which are inspired by Christian ideals.

Trinity has had a great past. Many of its leaders, clergy and laity alike, have been godly men and women. Five years from now we will be celebrating its one hundred and fiftieth anniversary. Its greatest days can be ahead if we stress the Fatherhood of God and the brotherhood of man, if we remember Paul's chapter on love[10] and live it, strive to keep the great commandment on love[11] and the advice of the prophet Micah "to do justly, and to love mercy and to walk humbly with thy God".[12] To strive for a lesser goal is to fail those who have gone before, those who are here now and those who are to follow.

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6. This information was furnished by Miss Josephine Castilone, Deputy Clerk, County of Chautauqua Office of Surrogate, Mayville, N. Y.

7. Tyler, op. cit.

8. Tyler, op. cit.
   Minutes of Trinity Church, August 1, 1822.

9. Minutes of Trinity Church, October 15, 1822.
   Diocesan Journal of New York, 1822, p. 12.
   Tyler, op. cit.

10. Hayes, op. cit., pp. 40, 46.

11. See Note 2 - A. Z. Madison, History of the Baptist Church, Fredonia Censor, September 20, 1871; account of the beginning of the Baptist Church, Ibid, October 5, 1870, list of pastors and some account of the congregation; Old Relic burned, Ibid, November 20, 1872, burning of Zattu Cushing's barn in which Baptist Church was organized; Dedication of the Baptist Church, Ibid, July 12, 1853; Baptist Centennial, Ibid, October 14, 1908; Ibid, October 21, 28, 1908, pictures of first Baptist Church, etc; Louis McKinstry, Fredonia Pioneers, Ibid, July 27, 1910; Louis McKinstry, Gas , Ibid, June 1, 1904 - some details of the life of Sophia Williams; Ibid, January 16, 1839, Obituary of Zattu Cushing.
    Johnson, op. cit., Judge Zattu Cushing, pp. 98-121. Edson, op. cit., pp. 488-9; Fredonia Censor, October 28, 1908, Rev. Charles E. Smith's Sermon; March 7,

21, September 26, October 3, 1963, details of new addition. Palmer, July 27, 1910.

12. Fredonia Censor, January 27, 1836; February 11, 1874, building committee; April 8, July 29, 1874, new church building; November 6, 1878, Rev. A. L. Benton's sermon; November 20, 1878, church choir, former members of Episcopal choir; October 5, 1910, church centennial, Rev. Stanley Upton Mock, Historical Narrative; October 19, 1910, Mrs. Harriet Clayton, History of the Early Music of the Presbyterian Church in Fredonia; November 20, 1955, February 2, September 3, November 1, December 6, 13, 1956, some details of present church and other church buildings. Young, op. cit., p. 495; Centennial History, op. cit., I, p. 641; Adams, op. cit., pp. 39-41; Edson, op. cit., pp. 489-90; Rev. R. Palmer, A Century of Churches in Fredonia, July 27, 1910.

13. Fredonia Censor, August 21, 1839; April 10, 1872; December 5, 1877, New Methodist Church; December 27, 1922, Fire Destroys Methodist Church; Mr. Henry Leworthy, Sketch of Local Methodist Congregation, September 12, 1923; Dedication of New Methodist Church, pictures, plan, etc., May 28, 1924; Ibid, Methodist History; June 4, 1924, Methodist Church Dedication Week; May 6, 1938, picture and short history; January 9, 1958, Laying of Cornerstone of Church Annex; February 5, 1959, Consecration of New Education Wing.

14. Nathaniel Y. Elliott, History of St. Paul's Church, Mayville, N. Y., p. 6.

15. Hayes, op. cit., pp. 38, 42, 47, 53.

16. Tyler, op. cit.

17. Ibid.

18. Ibid.
Letter of Rev. Frank Wilson to William Putnam dated October 20, 1939. The latter was a great grandson of the Rev. David Brown.

19. The Fredonia Censor, June 12, 1833.

20. Ibid, July 29, 1835.

21. Ibid, October 12, 1898.

22. Ibid, December 24, 1884.

23. The Parish Register, April 23, 1900. Fredonia Censor, Nov. 17, 1880 - Anniversary. Ibid, August 4, 1897, gives the death of his second wife.

24. The New York Censor, February 1, 1822.

25. H. A. R. Annals of Pioneer Life, op. cit., The Fredonia Censor, October 7, 1874.

26. The Fredonia Censor, August 7, 1861 - copied from Fredonia Advertiser .
Young, op, cit., pp. 486-7.
Elizabeth Crocker, Yesterdays, 1960, pp. 64-5.
Centennial History, op. cit., I, pp. 113-114 .

27. The Fredonia Censor, December 14, 1870 .

28. Ibid, November 4, 1835; Ibid, April 18, 1848, A Memoir; Ibid, April 23, 1919 tells of two portraits of Douglass Houghton; Ibid, October 6, 1926, a tribute to a former Fredonia resident - a small man 5' 4" - weight 130 pounds, gave heroic service in cholera epidemic at Detroit - his funeral May 15, 1846, largest in Detroit to that time; Ibid, Professor Kilsey, Tribute to a Fredonian, March 21, 1906; Ibid, presentation of a picture of Douglass Houghton by Alvah Bradish to the Detroit Library, February 4, 1851; Mrs. Silas Crocker, Houghton History Related, February 7, 14, 21, 1963. Young, op. cit., p. 487.
Harlan Hatcher, Lake Erie, pp. 179, 180, 293.

29. The Fredonia Censor, January 6, 1904, A Great Engineer Gone .
Ibid, January 2, 1849 .

30. Young, op. cit., p. 489 .

31. Parish Register.
See Houghton Monument, Forest Hill Cemetery, Lot 7.

32. The Fredonia Censor, September 20, 1853 .

33. The Parish Register.
The Fredonia Censor, April 24, 1901 .

34. Ibid, May 14, 1902 - includes some facts of other members of the Houghton Family.

35. Ibid, July 25, August 1, 1963.

36. Ibid, May 1, 1872 .

37. Louis McKinstry, Founders of Fredonia, Fredonia Censor, July 27, 1910.

38. Journal of the Proceedings of the Ninth Convention of Protestant Episcopal Church, Diocese of Western New York, 1846, p. 73.

39. Elizabeth Crocker, Yesterdays, 1961, pp. 63-65.

40. Minutes of the Vestry, October 22, 1866.

41. The Fredonia Censor, August 26, 1857.
Young, op. cit., pp. 492-4
Adams, op. cit., The Sprague Family - notes that Jonathan Sprague had the first piano and first tin bake oven in the area, pp. 48-9.

42. The Fredonia Censor, July 7, 1909.

43. Journal of Proceedings of the Primary Convention - Diocese of Western New York, November 1, 2, 1838, p. 11.

44. Hayes, op. cit., pp. 120-3.

45. Ibid, p. 116.

46. The Fredonia Censor, August 24, 1836.
The Parish Register.

47. The Fredonia Censor, September 23, 1874.

48. Young, op. cit., p. 492.
The Fredonia Censor, June 8, 1904 - obituary, December 15, 1858, accident to his hand, September 30, 1874, Flouring Mill at Red Wing.

49. Ibid, August 8, 1860.

50. Ibid, September 17, 1879.

51. Ibid, September 20, 1876.

52. Ibid, April 28, 1897.

53. The Parish Register.

54. Young, op. cit., p. 492, Fredonia Censor, October 21, 1874.

55. See Jonathan Sprague monument in Forest Hill Cemetery.
Trinity Parish Register.
The Fredonia Censor, December 29, 1841; September 10, 1845; February 3, 1836; April 11, 1838; September 17, 1844.

56. Young, op. cit., pp. 490-1.
The Fredonia Censor, August 16, 1850, a letter reveals something of his character; August 27, 1850, an editorial; January 12, 1870, obituary; Louis McKinstry, Risley Brothers, Fredonia Censor, September 15, 1915; October 31, 1848.

57. The Fredonia Censor, December 5, 1877; December 19, 1877.

58. Rev. M. A. Garland, Hon. Alexander Risley, Dunkirk Evening Observer, October 17, 19, 20, 1966.
Adams, op. cit., pp. 113-115.
The Fredonia Censor, August 30, 1893, Death of Hanson A. Risley.
Ibid, September 6, 1893, obituary of Hanson A. Risley.
Young, op. cit., p. 491.

59. Chard, Centennial History of St. John's Church, Dunkirk, op. cit., p. 6.

60. H. C. F. (Frisbee) A Eulogy Upon the Visit of General LaFayette whilst Hanson A. Risley was a student at the Academy, Fredonia Censor, July 1, 1872; H. A. Risley, Ibid, In Memories of Dead Heroes , May 31, 1871; H. A. Risley, Eulogy Upon General LaFayette , The Dunkirk Beacon, January 31, 1844.

61. The Fredonia Censor, September 30, 1868.
See Hanson A. Risley plot and monuments in Forest Hill Cemetery.

62. Parish Register.

63. The Fredonia Censor, May 17, 24, 1871.
Young, op. cit., pp. 470-3.

64. Parish Register.
The Fredonia Censor, July 10, 1855.

65. Ibid, June 16, 1915.

66. Minutes of the Vestry, May 28, 1859.

67. The Fredonia Censor, April 12, 1876.

68. Ibid, Reminiscence, Town Clock, May 8, 1878; Cascade Hamlet, March 19, 1884, August 28, 1918; February 13, 1884, November 23, 1881, September 22, 1915, Brigham-Risley Family Reminiscences. Ibid, March 22, 1871.

69. See Levi Risley monument in the Old Cemetery on East Main Street.
The Fredonia Censor, July 31, 1899, Death and obituary of Levi Risley.

70. Louis McKinstry, The Risley Brothers, The Fredonia Censor, September 15, 1915.
Adams, op. cit., pp. 110-115 .

71. The Fredonia Censor, December 18, 1878.

72. Ibid, Fredonia Village, September 16, 1851; Ibid, Louis McKinstry, Founders of Fredonia, July 27, 1910.

73. Ibid, Louis McKinstry, The Risley Brothers, September 15, 1915; Ibid, The Risley Gardens, August 5, 1845; Ibid, Letter from New Haven, April 10, 1844, gives some idea of the size of the business .

74. Adams, op. cit., p. 111.
Louis McKinstry, Risley Brothers, The Fredonia Censor, September 15, 1915.

75. Ibid.

76. Ibid, June 16, 1915.

77. Ibid, April 5, 1843.

78. Ibid, January 13, 1892, Death of George Rood.
Crocker, op. cit., 1961 - Rood Family, pp. 12-13.

79. Minutes of the Vestry, July 23, 1833.

80. Editorial, The Fredonia Censor, June 20, 1848.

81. New York Censor, July 21, 1821; The Fredonia Censor, October 26, 1826.

82. Ibid, May 13, 1829.

83. Ibid, June 18, 1856, a description of the new banking house of H. J. Miner. The bank had been in operation for some time.

84. Ibid, December 7, 1870.

85. Ibid, October 1, 1871.

86. He had married Hannah Fenner on October 31, 1819.
Fredonia Censor, July 19, 1839.
Parish Register.

87. The Fredonia Censor, June 10, 1868; Ibid, November 18, 1908, the obituary of Miss Mary Douglass gives some further information of the Douglass family.

88. Ibid, May 23, 1860.

FOOTNOTES
CHAPTER IV

1. Nathaniel Y. Elliott, History of St. Paul's Episcopal Church, Mayville, N. Y., p. 6.

2. Hayes, op. cit., pp. 61, 77, 89, 120, 154.

3. Young, op. cit., p. 489.
Adams, op. cit., pp. 89-93.

4. Tyler, op. cit.

5. Minutes of the Vestry of Trinity Church, April 17, 1823.

6. Tyler, op. cit.

7. Two copies of the book are in the Darwin R. Barker Library.

8. The Fredonia Censor, April 28, 1824.

9. Ibid, July 28, 1825.

10. Ibid, April 26, 1900.

11. Levi Cowden, Scrap Book, taken from the Fredonia Censor, June 8, 1825 - in Historical Room, Darwin R. Barker Library.
Young, op. cit., pp. 139-140

12. The Fredonia Censor, June 1, 1825, Editorial on General LaFayette - "stated to arrive in village tomorrow from Erie, Pa." (arrived on June 4).
Ibid, June 3, 1925, Visit of General LaFayette, extracts from Censor of June 8, 1825. Ibid, May 2, 1900, Lydia Bradish's note on the Illumination.
Ibid, July 3, 1872, LaFayette's visit - H. C. F. includes speech of Hanson A. Risley.
Ibid, June 10, 1925 - Dedication of Memorial for first gas well - addresses on anniversary of LaFayette's visit, June 4, 1825.
Adams, op. cit., pp. 35-38.
Young, op. cit., pp. 139-142.

13. Edson, op. cit., pp. 523-524.
Young, op. cit., pp. 309-12.

14. The Fredonia Censor, October 11, 1826.

15. The Parish Register.
Diocesan Journal of New York, 1826, p. 21.
Fredonia Censor, September 27, 1826.

16. Addison, op. cit., pp. 96-102.
Frederic Moore Morehouse, Some American Churchmen, 1892, pp. 29-52.
William Stevens Perry, The Episcopate in America, 1895, pp. 25-27.

17. Tyler, op. cit.

18. Ibid.
Parish Register.

19. Ibid.
The Fredonia Censor, December 9, 1835.

20. Parish Register.

21. The Fredonia Censor, September 30, 1868.

22. Tyler, op. cit.

23. The Fredonia Censor, October 12, 1898, obituary of W. D. C. Brown; September 6, 1916, Golden anniversary of Jesse Putnam and Harriet Brown gives an account of the family history.

24. Ibid, Silas M. Weaver, July 29, 1910, extra centennial edition.

25. Tyler, op. cit.

26. The Parish Register is marked imperfect. One of the persons confirmed was George S. Porter.
Diocesan Journal, 1828, p. 19.

27. Perry, op. cit., p. 26.
Hayes, op. cit., pp. 80-83.

28. Tyler, op. cit.

29. Ibid.

30. Parish Register.
Tyler, op. cit.
Diocesan Journal, 1832, p. 17.

31. Diocesan Journal, Ibid.

32. Tyler, op. cit.

33. Ibid.

34. Ibid.

35. The Church Almanacs contain the above information.

36. The Fredonia Censor, June 6, 1827.

37. Tyler, op. cit.

38. Minutes of the Vestry, April 10, 1827.

39. Ibid, January 27, 1834.

40. Ibid, February 2, 1835.

41. Ibid, March 9, 1835.

42. Diocesan Journal, 1835, p. 102.

43. Ibid, 1836, p. 41.

44. Minutes of the Vestry, September 22, 1836.

45. The Fredonia Censor, February 2, 1847.

46. Diocesan Journal, 1836, p. 115.

47. Ibid, 1837, p. 121.

48. Ibid, 1838, p. 122.

49. Rev. M. A. Garland, Notes and documents from upper Canada to New York in 1835, op. cit., pp. 379-386.

50. Hayes, op. cit., 105-110 Bishop Onderdonk's visitation.
Ibid, 60-63 Hobart's visitation of 1826.

51. Ibid, pp. 117-118.

52. Ibid, p. 125.

53. Minutes of the Vestry, April 4, 1839 the place mentioned in the minutes is Geneva.

54. Hayes, op. cit., p. 130.

55. Diocesan Journal, 1838, p. 122.

56. Diocesan Journal of Western New York, 1840, p. 58.

57. Parish Register.

58. Diocesan Journal, 1840, p. 58.

59. Ibid, 1841, p. 57.

60. The Fredonia Censor, April 12, 1899.

61. Ibid, February 2, 1847.

FOOTNOTES
CHAPTER V

1. Beard, op. cit., I, pp. 542-580.

2. Minutes of the Vestry, November 23, 1843.

3. Beard, op. cit., I, pp. 581-609, California, 609-614 pp. 601-602 tells of two overland treks to California.

4. Ibid, pp. 614-622.
Wittke, op. cit., pp. 156-7 , final boundary settlement in 1918.

5. Beard, op. cit., I, 623-627.

6. Ibid, I, pp. 609-613.
Meade Minnigerode, pp. 312-345.
George W. Groh, Gold Fever, Being a true account both horrifying and hilarious of the art of healing (so-called) during the California Gold Rush .

7. The Fredonia Censor, December 26, 1848.

8. Ibid, February 20, 1849; Gold Fever, February 6, 13, 27, 1849.

9. Ibid, April 24, 1849, August 21, 1849.

10. Ibid, November 14, 1848.

11. Centennial History, op. cit., II, p. 108-09.
Edson, op. cit., pp. 498-9; Fredonia Censor, February 1, 8, 15, 1899.

12. Willard McKinstry, Chautauqua County in Other Days, Fredonia Censor, February 6, 1924.

13. March 5, 1850, June 11, 1850, October 29, 1850.

14. Chard, Centennial History of St. John's Church, Dunkirk, op. cit., p. 7.
Diocesan Journal, 1850, p. 63 References to a Diocesan Journal after 1838 are to the Journal of the Diocese of Western New York.

15. Letter of Daniel Whitford, October, 1922. Daniel Whitford was born in Cordova in 1840. He became associated with Trinity in 1854 and was interested in the church for the remainder of his life. He studied law and was associated with Judge Barker and then went to New York and joined the firm of Alexander and Greene in the early eighteen seventies. He was one of the leading laymen in the Diocese of Long Island. His death is recorded in the Fredonia Censor, May 23, 1923.

16. Diocesan Journal, 1844, p. 55.

17. Ibid, 1846, p. 72.

18. Minutes of the Vestry, August 16, 1847.

19. Ibid, December 30, 1847.

20. Ibid, May 18, 1848.

21. Ibid, May 5, 1849.

22. The Fredonia Censor, September 14, 1852, December 14, 1852.

23. Ibid, February 6, 1849.
Diocesan Journal, 1849, p. 59.

24. Minutes of the Vestry, May 5, 1849.

25. The Fredonia Censor, December 19, 26, 1848.

26. Ibid, October 1, 1850.

27. J. W. Netten, The Nineteenth Century Anglican Parochial School in Quebec, Journal of Canadian Church Historical Society, Vol. IX, No. I, March, 1967, pp. Charles E. Riley, Derwyn Trevor Owen, pp. 19-21. 2-21.

28. The Fredonia Censor, December 10, 1850.

29. Ibid, February 19, 1850.

30. Ibid, January 18, 1871.

31. Report to the Vestry, June 22, 1847.

32. Ibid, May 5, 1849.

33. Minutes of the Vestry, May 5, 1849.

34. Hayes, op. cit., pp. 162-4 a discussion of clerical salaries and donation days.

35. The Fredonia Censor, April 10, 1844.

36. Ibid, March 6, 1844.

37. Ibid, November 27, 1847.

38. Tyler, unpublished material, op. cit.

39. Diocesan Journal, 1841, p. 57.

40. Ibid, 1847, p. 66.

41. Ibid, 1850, p. 63.
Chard, The Centennial History of St. John's Church, op. cit., p. 7.

42. Diocesan Journal, 1852, p. 80.

43. Ibid, 1853, p. 69.

44. Ibid, 1853, p. 69, 70.

45. Parish Register, May 24, 1846.

46. The Fredonia Censor, April 26, 1882, attendance at his sister's funeral, Mrs. Willard McKinstry and guest preacher at Trinity; September 11, 1901, obituary of Rev. Fayette Durlin.

47. The Fredonia Censor, December 30, 1851 is one of many such advertisements.

48. Diocesan Journal, 1849, p. 66.

49. Ibid, 1850, p. 63.

50. Minutes of the Vestry, July 11, 1879.

51. Diocesan Journal, 1850, p. 63.

52. The Fredonia Censor, February 25, 1851.

53. Ibid, September 9, 1851.
Diocesan Journal, 1852, p. 80.

54. Ibid, 1851, p. 73.

55. Ibid, 1853, p. 69.

56. Letter of Helen G. Atwood to Mrs. Clara Ross, February 18, 1932.

57. The Fredonia Censor, January 3, 1854.

58. The Parish Register, February 16, 1846.

59. The Fredonia Censor, June 8, 1864.

60. Letter of Rev. Steele Wade Martin, June 18, 1968.

61. Letter of Dr. Allan Sutherland to Rev. M. A. Garland, July 2, 1968.

62. Centennial History, I, op. cit., p. 244.

FOOTNOTES
CHAPTER VI

1. Whitford, op. cit.

2. Hayes, op. cit., p. 377.

3. The Fredonia Censor, March 17, 1857.
See Hayes, op. cit., DeVeaux College, pp. 199-201.

4. The Fredonia Censor, July 13, 1898.
Hayes, op. cit., pp. 200, 251, 271, 355, 377.

5. Fredonia Censor, January 16, 1855.

6. Ibid, May 8, 1855.

7. Ibid, August 7, 1855.

8. Ibid, November 13, 1855.

9. Ibid, December 25, 1855.

10. Ibid, April 22, 1857.

11. Ibid, April 14, 1858, December 29, 1858.

12. The Fredonia Advertiser, June 28, 1861.

13. The Fredonia Censor, March 26, 1856.

14. Ibid, June 25, 1856.

15. Ibid, December 17, 1856.

16. Ibid, December 17, 31, 1856, January 7, 1857.

17. Ibid, January 13, 1857, March 17, 24, 1858, January 17, 1872.

18. Ibid, June 29, 1859.

19. Daniel Whitford's Letter, op. cit.,

20. The Fredonia Censor, March 10, 1858, April 14, 1858, May 5, 1858.

21. Ibid, December 7, 1859.

22. Ibid, March 20, 1858, July 27, 1859, November 23, 1859, December 7,
Jefferson Davis, December 21, 1859.

Ibid, August 29, 1827, village in a ferment over the arrest of some negroes.

23. Ibid, July 15, 1835, Ibid, May 17, 1871, an old Temperance and Anti-Slavery man Fred Landon, Negro Colonization in Upper Canada Before 1860, Transactions of the Royal Society of Canada, Volume XXIII, Section II, 1929, pp. 73-80.
See Doty, op. cit., I, pp. 64-75 for an account of the underground railway in this county .

24. Young, op. cit., p. 489.
The Fredonia Censor, September 15, 1858.

25. Ibid, December 15, 1858, June 1, 1859.
Some other articles on gas, Ibid, February 18, 1851, Editorial - Springs of Inflammable Gas, October 27, 1858, Trenching and laying pipes. December 15, 1858.
Franklin Burritt, Gas in Fredonia, Ibid, April 11, 1900.
Louis McKinstry, Gas, Ibid, June 1, 1904.
Warren C. Brown, Ibid, January 7, 1925.
Young, op. cit., p. 477.
Doty, op. cit., II, pp. 975-977.

26. The Fredonia Censor, November 30, 1859.

27. The Fredonia Censor, January 13, 1859, December 14, 1870, July 12, 1871, November 16, 1870, November 27, 1872, July 19, 1871.
Young, op. cit., p. 477.
Doty, op. cit., II, p. 978.

28. The Fredonia Censor, September 2, 1857.

29. Ibid, May 25, 1859.

30. Ibid, November 14, 1894, Death of H. L. Taylor.

31. Ibid, January 30, 1861 See other articles, Ibid, March 27, 1861, Ibid, April 3, 1861.

32. Ibid, October 16, 23, 30, 1861 .

33. Ibid, June 3, 1903, Fortieth Anniversary of the Thirty Days Campaign of the Sixty-eighth Regiment of New York State National Guard.

34. The Fredonia Advertiser, June 28, 1861.

35. Rev. J. W. French, Address at the funeral of Lieut. A. H. Cushing on July 12, 1863, from a scrap book of Mrs. Kate Martin.
The Fredonia Censor, July 8, 1863, an editorial, Capt. Alonzo Cushing.
Centennial History, I, op. cit., pp. 208-227 gives an account of the units raised in the county.
Edson, op. cit., pp. 365-377.

36. Minutes of the Vestry, December 3, 1860.

37. Diocesan Journal, 1861, p. 74.

38. A copy of this pamphlet is to be found in one of the parish registers.

39. The Fredonia Advertiser, November 18, 1859.
The Fredonia Censor, November 16, 1859.

40. Ibid, May 16, 30, 1860.

41. Ibid, April 16, 1862.

42. Ibid, August 10, 1859.

43. Minutes of the Vestry, September 5, 1859.

44. The Fredonia Censor, September 11, 1861, lists one contribution.

45. Ibid, May 1, 1861.

46. Letter of Daniel Whitford, op. cit.

47. The Fredonia Censor, May 11, 1864, January 1, 1890, tells of death of his wife on December 26, 1889.

48. Ibid, July 6, 1859.

49. Ibid, September 25, 1872.

50. Ibid, August 7, 1877.

51. Ibid, August 22, 1889, August 16, 1882, when he preached at Van Buren Point.

52. Ibid, October 24, 1877.

53. Winfred Ernest Garrison, The March of Faith, pp. 2-3.

54. Ibid, p. 2.

55. Ibid, pp. 26-27 and p. 14 for some results of the war.
James Truslow Adams, Epic of America, pp. 276-286 for this and for the remainder of the book.

56. Addison, op. cit., p. 203.
Garrison, op. cit., pp. 37-57.

57. Garrison, op. cit., p. 57.
Matthew Josephson, The Robber Barons, The Great American Capitalists, 1861-1901.

58. The Fredonia Censor, April 22, 1908, Great day for Fredonia and Fredonia Grange I, Fortieth Birthday; April 15, 1908; April 29, 1908, Early Grange History, Story of Fredonia organization, pictures of George Dexter Hinckley, Willard McKinstry, Louis McKinstry, First lecturer and Ulysses E. Dodge, First Master.
Beard, op. cit., II, p. 280 f. f.
Edson, op. cit., pp. 447-450.
Charles M. Gardner, The Grange Friend of the Farmer.
Doty, op. cit., I, p. 410-412.
Centennial History, op. cit., II, pp. 166-173.
The obituaries of some of the charter members such as Adriel B. Moss, and participants in the organization give additional material, obituary of Moss, Fredonia Censor, January 3, 1877; December 14, 1892, The Grange.

59. Young, op. cit., p. 144 He gives a brief sketch of the movement pp. 142-46.
The Fredonia Censor, May 17, 1871, an old Sheridan man.

60. Ibid, October 2, 1833; Ibid, January 22, 1834.

61. Young, op. cit., Types of Organization, pp. 144-145.

62. The Fredonia Censor, September 16, 1861.

63. Ibid, December 23, 1908, W. C. T. U. Anniversary.
Centennial History, op. cit., I, pp. 160-165.
Frances W. Graham, Lockport, Georgiana M. Gardinier, Oswego, Two Decades, A History of the First Twenty Years' Work of the Woman's Christian Temperance Union. Doty, op. cit., I, pp. 417-419.
The Fredonia Censor, April 24, 1907, death of Mrs. Esther McNeil. Ibid, Sept. 27, 1935, Ruth E. Steger, History of Fredonia Clubs, W. C. T. U.

64. Fredonia Censor, February 14, 1872, February 18, 1874, March 11, 1874.

65. Page 66 of one Minute of Vestry books - no date of the vestry meeting.

66. Minutes of the Vestry, March 8, 1871. Miss H. G. Atwood stated $50, Feb. 18, 1932.

67. The Fredonia Censor, April 17, 1872.

68. Minutes of the Vestry, January 13, 1869.

69. The Fredonia Censor, December 27, 1871.

70. Ibid, January 3, 1872.

71. Hayes, op. cit., p. 241-250.

72. The Fredonia Censor, May 10, 1871.

73. Ibid, March 13, 1872, gives a copy of his resignation.

Minutes of the Vestry, March 9, 1872 .

74. The Fredonia Censor, November 30, 1852.

75. Letter of Daniel Whitford, op. cit.

76. The Fredonia Censor, March 27, 1872.

77. Ibid, July 17, 1872.

78. Ibid, May 13, 1896.

79. Ibid, March 10, 17, 24, 1897.

80. Minutes of the Vestry, May 31, 1872.

81. The Fredonia Censor, June 5, 1872.

82. Minutes of the Vestry, October 9, 1872.

83. The Fredonia Censor, October 30, 1872 .

84. Minutes of the Vestry, March 12, 1873.

85. The Fredonia Censor, October 30, 1872.

86. Minutes of the Vestry, July 25, 1874 .
Diocesan Journal, 1874, p. 111 - Mentions changing school house into a residence for the sexton .

87. Minutes of the Vestry, March 29, 1875.

88. Ibid, September 30, 1876 .

89. The Fredonia Censor, August 7, 1872.

90. Ibid, December 2, 1874.

91. Ibid, February 10, 1875.

92. Minutes of the Vestry, June 31, 1877.

93. The Fredonia Censor, April 11, 1877, gives his resignation and the reply of the vestry.

94. Ibid.

95. Letter of Daniel Whitford, op. cit.

96. The Fredonia Censor, November 28, 1900 - Taken from the Buffalo Express.

FOOTNOTES
CHAPTER VII

1. The Fredonia Censor, June 22, 1881.

2. Beard, op. cit., p. 271.
James Truslow Adams, Epic of America, pp. 303-306.

3. The Fredonia Censor, February 14, 1872, May 6, 1874.

4. Ibid, October 20, 1886.

5. Ibid, November 14, 1888.

6. Ibid, December 20, 1876.

7. Ibid, December 12, 1877, tells of the new building being erected on Temple Street and the extent of the Howard activities in this line at this date.

8. Ibid, March 2, 9, May 4, 1881.

9. Ibid, November 3, 1909.

10. Ibid, December 28, 1885.

11. Ibid, May 20, 1885.

12. Ibid, May 23, 1877.

13. Ibid, November 17, 1897.
Dunkirk Observer, May 25, 1921.

14. The Fredonia Censor, January 11, 1882, November 24, 1897.

15. Ibid, August 7, 1878.

16. Ibid, April 10, 1878, May 25, 1882.

17. Minutes of the Vestry, August 23, 1878.

18. Ibid, January 16, 1878.

19. The Fredonia Censor, April 29, 1878.

20. Minutes of the Vestry, April 29, 1878.

21. The Fredonia Censor, September 18, 1878.

22. Ibid, January 1, 1879.

23. Minutes of the Vestry, April 10, 1882.

24. Ibid, May 22, 1885, Fredonia Censor, May 27, 1885.

25. Minutes of the Vestry, July 11, 1885.

26. The Fredonia Censor, April 4, 1888.

27. Ibid, May 12, 1897.

28. Ibid, December 1, 1897.

29. Minutes of the Vestry, April 30, 1888, July 6, 1888.

30. Ibid, April 27, 1889.
The Fredonia Censor, April 24, 1889, Easter at Trinity gives an account of the service.

31. Minutes of the Vestry, August 24, 1889.

32. Ibid, March 16, 1891.

33. Ibid, March 18, 1880, Fredonia Censor, March 31, 1886, November 25, 1885.

34. Ibid, May 4, 1881.

35. Minutes of the Vestry, March 28, 1890.

36. Ibid.

37. Ibid, December 18, 1886.

38. Ibid, March 28, 1890, April 12, 1890.

39. Ibid, March 16, 1891.

40. The Fredonia Censor, April 1, 1891, April 24, 1889.

41. Minutes of the Vestry, October 11, 1893.

42. Ibid, September 28, 1892.

43. Diocesan Journal, 1893, p. 59, 1892, p. 90.

44. Minutes of the Vestry, October 14, 1892.

45. Diocesan Journal, 1878, p. 89.

46. Ibid, 1890, p. 111.

47. Ibid, 1882, p. 94, 1879, p. 113.

48. Minutes of the Vestry, September 2, 1893.

49. Ibid, May 25, July 26, 1894.

50. The Fredonia Censor, November 28, 1894.

51. Ibid, April 17, 1878.

52. Ibid, March 13, 1878.

53. Ibid, June 23, 1881.

54. Ibid, March 1, 1893.

55. Ibid, April 26, 1893.

56. Ibid, October 22, 1890.

57. Ibid, June 1, 1881.

58. Ibid, August 20, 1890.

59. Ibid, April 28, 1897, May 4, 1892.

60. Ibid, March 13, 1878.

61. Ibid, December 2, 1891, November 30, 1887 - another illustration of the decorations.

62. Ibid, December 31, 1884, December 31, 1890.

63. Ibid, December 25, 1878, December 20, 1882.

64. Ibid, December 19, 1894, December 26, 1894.

65. Ibid, January 1, 1879, January 2, 1878, January 4, 1882; for Sunday School picnics see August 24, 1880, July 17, 1878, August 24, 1887, August 30, 1893, July 10, 1895.

66. Ibid, March 6, 1878.

67. Ibid, April 1, 1896.

68. Ibid, April 7, 1897.

69. Ibid, April 24, 1878, April 20, 1881.

70. Ibid, March 28, 1883, April 12, 1882, March 25, 1891, gives an order of service.

71. Ibid, April 21, 1897.

72. Ibid, November 14, 1894.

73. Ibid, December 19, 1877, October 7, 1874, Dec. 5, 1877, Wm. Risley, first school Ma'am.

74. Ibid, May 8, 1878, October 23, 1878.

75. Ibid, September 18, 1878.

76. Ibid, April 26, 1882.

77. Ibid, September 5, 1883, "An Old Citizen Gone"; Young, op. cit., p. 491; Minutes of the Vestry, September 15, 1883.

78. Minutes of the Vestry, January 8, 1892, Fredonia Censor, November 4, 1891, gives an excellent obituary of the last resident child of Zattu Cushing.

79. The Fredonia Censor, March 4, 1875.

80. Ibid, December 23, 1891.

81. Minutes of the Vestry, November 16, 1894, Fredonia Censor, November 21, 1894, gives a very full account of his death and of his life.

82. The Fredonia Censor, January 13, 1892.

83. Ibid, January 9, 16, 23, 1884.

84. Minutes of the Vestry, April 29, 1887.

85. The Fredonia Censor, April 3, 1896.

86. Ibid, June 3, 1896.

87. Minutes of the Vestry, July 1, 1896.

88. The Fredonia Censor, November 17, 1897.

89. Diocesan Journal, 1892, p. 90.

90. The Fredonia Censor, June 9, 1897.

91. Minutes of the Vestry, October 23, 1897.

92. The Fredonia Censor, October 27, 1897.

93. The Fredonia Censor, November 17, 1897 See another service for the Odd Fellows at Trinity Church, Ibid, May 4, 1892, April 28, 1897.

94. Ibid, November 17, 1897.

95. Ibid, November 24, 1897.

96. Ibid, November 10, 1897.

97. Ibid, December 1, 1897.

98. Diocesan Journal, 1882, p. 94.

99. Ibid, 1893, p. 83.

100. G. Sherman Burrows, The Diocese of Western New York, 1897-1931, p. 142.

101. Fredonia Censor, December 6, 1893, gave an address at the opening, Doty, op. cit., II, p. 541 - states that this was the first organization of its kind in New York State.

102. Fredonia Censor, September 13, 1905.

103. Ibid, May 30, 1917.

104. Ibid, May 29, 1918.

105. Ibid, June 5, 1918, June 12, 1918.

106. Ibid, July 30, 1919.

107. Ibid, September 4, 1914.

108. Ibid, May 25, 1921, account of early life, Ibid, November 17, 1897.

109. Ibid, May 25, 1921.

110. Ibid, March 29, 1922.

111. Parish Register, March 29, 1922.

112. Fredonia Censor, March 29, 1922.

113. Ibid, December 23, 1891.

114. Parish Register.

115. Ibid.

116. The Fredonia Censor, March 12, 1921.

117. The Fredonia Censor, December 13, 1940; unpublished letter from Summerleaze, Bude, Cornwall, November 10, 1940 - tells of the Blitz and family matters.

118. The Fredonia Censor, December 2, 1908.

119. The Fredonia Censor, September 11, 1907.

120. Ibid, September 25, 1907.

121. Unpublished letter to Mrs. Kate Martin, November 10, 1940.

FOOTNOTES
CHAPTER VIII

1. The Fredonia Censor, September 18, 1907.
2. Ibid, December 23, 30, 1840.
3. Ibid, May 6, 1845.
4. Ibid, January 14, 1851.
5. Minutes of the Vestry, November 30, 1850.
6. The Fredonia Censor, July 1, 1857.
7. Ibid, September 26, 1854.
8. Ibid, February 1, 1871.
9. Ibid, October 3, 1877.
10. Ibid, May 31, 1876.
11. Ibid, February 18, 1872.
12. Ibid, December 8, 1875.
13. Ibid, December 15, 1875.
14. Ibid, February 9, 1876.
15. Ibid, June 16, 1875.
16. Minutes of the Vestry, January 2, 1866.
17. The Fredonia Censor, August 19, 1874.
18. Ibid, January 17, 1877.
19. Minutes of the Vestry, September 6, 1877.
20. Ibid, May 27, 1878.
21. The Fredonia Censor, June 6, 1877.
22. Ibid, June 20, 1877.

23. Ibid, May 15, 1878.

24. Ibid, May 15, 1878.

25. Ibid, October 9, 1878.

26. Report of First Annual Meeting, October, 1879.

27. Ibid.

28. Minutes of the Vestry, June 11, 1880.

29. Annual Report of Trinity Parish Guild, 1879-1880.
Minutes of the Vestry, October 16, 1880.

30. Ibid, December 6, 1881.

31. Ibid, September 10, 1881, December 16, 1881.

32. Ibid, April 26, 1882.

33. Ibid, May 8, 1885.

34. Ibid, May 7, 1886.

35. The Fredonia Censor, April 4, 1888.

36. The Twelfth Annual Report of Trinity Parish Guild, 1890.

37. Minutes of the Vestry, April 29, 1892.

38. Minutes of the Vestry, March 11, 1897.

39. Mrs. R. N. Willcox, Fredonia Censor, July 3, 1936, History of Fredonia Clubs, Highlights of Trinity Parish Guild from February, 1866, to June, 1936.

40. Minutes of the Vestry, May 18, 1880.

41. The Fredonia Censor, March 31, 1886.

42. Ibid, December 30, 1885.

43. Ibid, August 19, 1891.

44. Ibid, November 23, 1899.

45. Minutes of the Vestry, May 9, 1881.

46. Ibid, March 28, 1890.

47. Annual Report of the Guild, January 29, 1893.

48. Minutes of the Vestry, September 6, 1878.

49. Ibid, April 15, 1896.

FOOTNOTES
CHAPTER IX

1. The Fredonia Censor, August 17, 1910, September 6, 1916, Fredonia on the Map.

2. Joseph Gies, Wonders of the Modern World, pp. 13, 140.

3. The Fredonia Censor, August 4, 1897.

4. Ibid, May 24, 1899.

5. Ibid, January 30, 1918.

6. George McEwen, The White Inn, Ibid, October 13, 1920, July 23, 1919, August 11, 25, 1920.

7. The Fredonia Censor, July 9, 1924.

8. Ibid, June 14, 1899, May 8, 15, 1901, July 27, 1910, Rev. R. Palmer, A Century of Churches in Fredonia.

9. Ibid, April 26, 1905, January 24, September 13, 1905, July 27, 1910.

10. Minutes of the Vestry, May 7, 1897.

11. Hayes, op. cit., p. 370.
Burrows, op. cit., pp. 6-14, A Comparison of Bishops Coxe and Walker, pp. 16-17.

12. The Church Almanac for 1890. Lloyd's Directory, 1898.

13. The Fredonia Censor, May 18, 1898.

14. Ibid, February 2, 9, 1898.

15. Minutes of the Vestry, May 4, 1898.

16. Burrows, op. cit., p. 30.

17. Ibid.

18. The Fredonia Censor, March 17, 1897.

19. Ibid, December 14, 1892.

20. Ibid, December 6, 1893.
Crocker, op. cit., 1960, pp. 59-60.

21. Doty, op. cit., II, p. 542.

22. The Fredonia Censor, March 17, 1897.

23. Ibid, April 14, 1897.

24. Parish Register. Fredonia Censor, October 7, 1903. Edson, op. cit., pp. 495-6.

25. Minutes of the Vestry, May 18, 1898.

26. The Fredonia Censor, September 28, 1898.

27. Minutes of the Vestry, April 4, 1899.

28. The Fredonia Censor, August 6, 1902.

29. Ibid, October 13, 1898.

30. Ibid, October 27, 1898.

31. Ibid, May 14, 1902.

32. Minutes of the Vestry, December 7, 1898.

33. Ibid, September 24, 1898.

34. Ibid, May 9, 1900.

35. Ibid, May 31, 1900.

36. Ibid, June 27, 1900.

37. The Fredonia Censor, August 22, 1900.

38. Ibid, October 3, 1900.

39. Minutes of the Vestry, September 29, 1900.

40. The Fredonia Censor, November 25, 1903.

41. Ibid, January 19, 1897, March 28, 1900, December 9, 1903.

42. Ibid, April 13, 1898, December 3, 1902, June 22, 1903, July 1, 1908.

43. Ibid, June 24, 1903, September 25, 1901, on occasion of funeral of President McKinley.

44. Ibid, December 23, 1903, December 30, 1903.

45. Minutes of the Vestry, April 26, 1899.

46. The Fredonia Censor, June 5, 1904.
Minutes of the Vestry, July 19, 1904 A copy of his resignation.

47. The Fredonia Censor, August 31, 1904.

48. Ibid, November 8, 1911 .

49. Churchman's Year Book and American Church Almanac, 1918.

50. Minutes of the Vestry, August 4, 1904.

51. Ibid, August 4, September 29, 1904; October 13, 1904, November 22, 1904.

52. Ibid, November 22, 1904.

53. Ibid, January 1, 1905.

54. The Fredonia Censor, January 11, 1905.

55. Minutes of the Vestry, May 2, 1905.

56. Ibid, February 8, 1907.

57. The Fredonia Censor, January 18, 1905.

58. Ibid, March 15, 1905.

59. Ibid, April 15, 1908 - Easter Even Holy Communion, 10 a.m. - a direct quotation.

60. Ibid.

61. Ibid, June 5, 1907.

62. Ibid.

63. Ibid, May 27, 1908.

64. Ibid, August 21, 1907, Taken from Lawrence (Mass.) Telegram.

65. Ibid, September 2, 1908, April 18, Dec. 5, 1906, Dec. 4, 1907, April 22, 1908.
Minutes of the Vestry, August 25, 1908.

66. The Fredonia Censor, August 28, 1912.

67. Ibid, February 5, 1913.

68. Ibid, February 17, 1904.

69. Ibid, March 22, 1905.

Edson, op. cit., pp. 505-509, Centennial History, II, op. cit., pp. 899-901, 905-07.

70. Minutes of the Vestry, May 11, 1905. Fredonia Censor, May 10, 1905.

71. The Fredonia Censor, July 26, 1905.
Edson, op. cit., pp. 499-501.

72. Minutes of the Vestry, July 20, 1905.
Ibid, April 7, 1909, Mrs. Woodward asked to place a memorial to her father.
The Fredonia Censor, May 5, 1909; Centennial History, II, op. cit., pp. 902-905.

73. Fredonia Censor, October 5, 1904.

74. Ibid, October 9, 1907.
Edson, op. cit., pp. 503-505.

75. Minutes of the Vestry, April 2, 1908.
The Fredonia Censor, April 8, 1908.

76. Fredonia Censor, January 1, 1908.

77. Ibid, June 3, 1908.

78. Ibid, May 13, 1908.

79. Ibid, November 11, 1908.

80. Minutes of the Vestry, November 9, 1908.

81. The Fredonia Censor, October 16, 1918.

82. Ibid, January 11, 1899.

83. Ibid, November 4, 1908.

84. Ibid, December 9, 1908.

85. Ibid, December 16, 1908.

86. Ibid, December 30, 1908.

87. Ibid, January 13, 1909.

88. Ibid, January 20, 1909.

89. Minutes of the Vestry, January 14, 1909.

90. Stowe's Clerical Directory, 1932.

91. The Fredonia Censor, February 12, 1912, February 24, 1909 .

92. Ibid, April 8, 1914.

93. Ibid, April 12, 1916, April 15, 1914, April 7, 1915, April 11, 1917, for Easter Services.

94. Ibid, February 24, 1909.

95. Ibid, November 26, 1913.

96. Ibid, December 31, 1913, December 29, 1909; Mrs. Benton has given them good training and played the organ .

97. Ibid, March 26, 1913, April 19, 1911 , July 15, 1914.

98. Ibid, February 24, 1917.

99. Minutes of the Vestry, April 7, 1909 .

100. The Fredonia Censor, December 13, 1913, gives program, soloists; January 17, 1912, December 13, 1916, February 10, 1910, September 10, December 2, 1914.

101. Ibid, November 30, 1910, April 25, 1917, September 30, 1914.

102. Ibid, April 20, 1910, April 22, 1908.

103. Minutes of the Vestry, August 29, 1911.

104. Ibid, March 28, 1912 .

105. Minutes of the Vestry - H. A. Clark's Treasurer's Report January 1, 1914, to January 26, 1915 . March 31, 1913, Fredonia Censor, March 19, 26, 1913.

106. Minutes of the Vestry, December 13, 1912.

107. Ibid, December 1, 1913.
The Fredonia Censor, December 3, 1913.

108. The Fredonia Censor, May 10, 1910.

109. Ibid, April 11, 1917, December 1, 1915, July 27, 1910.

110. Ibid, April 25, 1917.
Garrison, op. cit., pp. 234-247 - notes the attitude of the churches to the war.

111. The Fredonia Censor, October 5, 1910 . Sept. 3, 1913, letter of W. P. Morris.
Minutes of the Vestry, October 21, 1910 .

112. The Fredonia Censor, January 3, 1912 .

113. Parish Register, The Fredonia Censor, March 6, 1912, obituary.

114. Minutes of the Vestry, October 29, 1918.
The Fredonia Censor, July 17, 1918.

115. The Fredonia Censor, May 21, 1913.

116. Ibid, May 28, 1913 - The will of Mrs. E. M. Newton.

117. Minutes of the Vestry, June 14, 1913.

118. Ibid, June 21, 1913.

119. Ibid, July 6, 1918.

120. Ibid, April 9, 1910.

121. Ibid, April 28, 1918.

122. Ibid, June 3, 1918.

123. Ibid, October 12, 1918.

124. Ibid, January 25, 1918.

125. The Fredonia Censor, November 20, 1907, December 4, 11, 1907.

126. Ibid, February 5, 1913, June 3, 1918.

127. Ibid, May 9, 1917.
Burrows, op. cit., p. 193.

128. Minutes of the Vestry, June 30, 1915 - sheds, electricity, October 12, November 20, 1918.

129. The Fredonia Censor, August 15, 1917, July 25, 1917.

130. Ibid, October 3, 1917.

131. Ibid, August 7, 1921, August 11, 1920.

132. Ibid, July 6, 1927.

133. Ibid, October 10, 17, 1917.

134. Ibid, November 7, 1917.

135. Ibid, December 5, 1917.

136. Ibid, November 21, 1917.

137. Ibid, January 23, 1918, January 2, 1918.

138. Ibid, January 30, 1918. Minutes of the Vestry, January 25, 1918.

139. Fredonia Censor, January 30, 1918.
Minutes of the Vestry, April 7, 1918 .

140. The Fredonia Censor, May 22, 1918.

141. Ibid, September 28, 1921. See Encyclopedia Britannica, 1968, Vol. 21, p. 772.

142. Ibid, June 25, 1918.

143. Ibid, April 10, 1918.

144. Ibid, July 31, 1918.

145. Ibid, September 25, 1918.

146. Ibid, September 18, 1918, November 20, 1918.

147. Ibid, September 18, 1918.

148. Ibid, October 9, 1918.

149. Ibid, November 20, 1918.

150. Ibid, September 11, 1918 .

151. Ibid, March 19, 26, 1919, February 19, 1919. Feb. 5, 1919, Why I Hate Prohibition.

152. Ibid, June 4, 1919.

153. Ibid, October 22, 1919.

154. Ibid, September 3, 1919.

155. Ibid, April 9, 1919. February 18, 1920, cottage services.

156. Ibid, March 24, 1920.

157. Ibid, April 16, 1919.

158. Ibid, July 3, 1918.

159. Ibid, July 17, 1918, January 29, 1919, December 20, 1920.

160. Burrows, op. cit., p. 205 - the following pages tell of his life and work.
Fredonia Censor, October 10, 1917.

161. The Fredonia Censor, June 11, 1919.

162. Ibid, July 2, 1919, gives a short account of the sermon.

163. Minutes of the Vestry, November 17, 1919.

164. Ibid, December 5, 1920 - - a correct copy.

165. Ibid, December 18, 1921.

166. Parish Register, May 8, 1923. Fredonia Censor, May 9, 1923.

167. Parish Register, May 21, 1923.

168. The Fredonia Censor, December 7, 1934.

169. Minutes of the Vestry, August 30, 1923. Fredonia Censor, October 3, 1923.

170. Stowe's Clerical Directory, 1926.

171. The Fredonia Censor, October 10, 1923, April 30, May 7, June 25, 1924.

172. Ibid, November 7, 1923.

173. Ibid, March 24, 1926.

174. Ibid, November 7, 1923.

175. Ibid, April 30, 1924.

176. Ibid, May 21, 1924.

177. Ibid, November 24, 1926.

178. Some copies of the above are in possession of the writer.

179. Minutes of the Vestry, October 10, 31, 1923 - - a correct copy.

180. The Fredonia Censor, December 3, 1924.

181. Trinity Episcopal Church Bulletin, Easter, 1925, - a description and pictures of the windows.
The Fredonia Censor, April 15, 1925.

182. The Fredonia Censor, April 15, 1925, gives an account of the service.
See plates on the sills of the windows in the nave.

183. The Dunkirk Observer, May 26, 1925.
The Fredonia Censor, May 27, 1925.

184. The Dunkirk Observer, May 26, 1925.

185. The Fredonia Censor, May 27, 1925.

186. Minutes of the Vestry, June 17, 1925.

187. Minutes of the Vestry, August 17, 1925.

188. Ibid, August 24, 1925.
The Fredonia Censor, September 2, 1925.
The Dunkirk Observer, August 28, 1925.

189. Minutes of the Vestry, September 2, 1925.

190. Ibid, October 1, 1925.

191. Ibid, October 15, 1925.

192. Ibid, November 5, 1925.

193. Ibid.

194. For Dedication of the Church.
The Fredonia Censor, June 2, 1926, June 9, 1926.
Printed pamphlet, an outline of services, officers of the church, organizations, participants - in possession of the writer.

195. Minutes of the Annual Meeting, December 6, 1926.
The Fredonia Censor, December 15, 1926.

196. Minutes of the Vestry, April 1, 1926.

197. The Fredonia Censor, October 13, 1926, December 29, 1926.

198. The Fredonia Censor, June 19, 1912, June 26, 1912, September 4, 1912.

199. Ibid, January 8, 1913, January 15, 1913, July 3, 1912.

200. Ibid, April 18, 1917.

201. Minutes of the Vestry, June 18, 1917.

202. The Fredonia Censor, March 12, 1919, January 8, 1919, March 10, 1920.

203. Minutes of the Vestry, April 7, 1919.

204. The Fredonia Censor, September 6, 1940.

205. Ibid, March 10, 1920, June 2, 1920, The Hooker Homestead.

206. Ibid, July 24, 1942.

207. Ibid, August 24, 1921, September 21, 1921.

208. Ibid, February 16, 1921 .

209. Ibid, December 20, 1922.

210. Ibid, December 6, 1922 .

211. Ibid, March 26, 1924 ; February 12, 1896, obituary of Aaron O. Putnam.

212. Ibid, April 29, 1925.

213. Ibid, Mar. 22, 29, 1916 this obituary tells something of the Clark family in the business life of Fredonia .

214. Ibid, February 13, 1924.

215. Ibid, August 11, 1915.

216. Ibid, April 21, 1915.

217. Ibid, February 2, 1916 .

218. Ibid, May 30, 1917.

219. Ibid, February 7, 1917.

220. Ibid, November 21, 1917 - the obituary tells an interesting story, her daughter, Julia, was assistant treasurer at Trinity for some years .

221. Ibid, January 2, 1918.

222. Ibid, March 12, 1919.

223. Ibid, July 20, 1921.

224. Centennial History, op. cit., II, pp. 891-3. Fredonia Censor, January 1, 1919.

225. Fredonia Censor, March 3, 1920.

226. Ibid, October 9, 1918.

227. Ibid, December 30, 1925.

228. Ibid, November 4, 1925.

229. Ibid, December 30, 1908.

230. Ibid, September 25, 1918.

231. Ibid, December 5, 1906.

FOOTNOTES
CHAPTER X

1. How Much Space Does Man Need? Reader's Digest, August, 1967, pp. 72-76.

2. Foster Rhea Dulles, The United States Since 1865, p. 301.

3. James Truslow Adams, op. cit., p. 394.

4. Ibid, pp. 394-396.

5. Ibid, p. 396.

6. Ibid, p. 398.

7. Livingston T. Merchant, Neighbors Taken for Granted, pp. 74-75. This book written by Canadians and Americans on various topics could be read with profit by people on both sides of the frontier.
   See also - Arthur M. Lower, Canada, Nation and Neighbour, pp. 21-25, 59, 125-126, 157-195.

8. Adams, op. cit., p. 400.

9. Dulles, op. cit., p. 353.

10. Ibid, p. 365-383.

11. Ibid, pp. 305-308.

12. Ibid, p. 415.

13. Ibid, pp. 415-16.

14. Lester Velie, Japan's Quest Against Mao, Reader's Digest, August, 1967, pp. 42-49.

15. Dulles, op. cit., pp. 505-508.

16. The Dunkirk Evening Observer, August 2, 1967.

17. The Dunkirk Evening Observer, July 26, 1967, Newspaper comments on rioting
    Growing Success of Negroes in U. S., U. S. News and World Report, July 3, 1967, pp. 54-58.
    Anarchy Growing Threat to Big Cities, U. S. News & World Report, August 7, 1967, pp. 29-30.
    The Reader's Digest, August, 1967, The Negro's Bright Badge of Courage, pp. 59-64.
    Fr. Horton, Blames Riots on Heritage, Buffalo Courier Express, July 29, 1967.

Lloyd Shearer, Negro Problem, Women Rule the Roost, Buffalo Courier Express, Sunday Edition, Parade, pp. 4-5 An excellent article , August 6, 1967.

18. Henry Fairlie, The Unusual World of Television News. The Reader's Digest, August, 1967, pp. 127-130.

19. John Barron, Tyranny in the Internal Revenue Service, Reader's Digest, August, 1967, pp. 42-49.

20. Minutes of the Vestry, November 9, 1926.

21. The Clerical Directory of Protestant Episcopal Church, 1962, p. 342; 1965, p. 365.

22. Minutes of the Vestry, November 9, 1926.

23. The Fredonia Censor, December 22, 1926.

24. Ibid, March 16, 1927.

25. Minutes of the Vestry, February 3, 1927.

26. The Fredonia Censor, April 13, 1927.

27. Minutes of the Vestry, May 27, 1927 .

28. The Fredonia Censor, June 1, 1927.

29. Minutes of the Vestry, May 27, 1927.

30. The Fredonia Censor, January 19, 1927.

31. Burrows, op. cit., p. 40.

32. Ibid, p. 169 .

33. Ibid, p. 478.

34. Minutes of the Vestry, June 13, 1927.

35. Ibid, July 11, 1927.

36. The Fredonia Censor, December 21, 1927.

37. Ibid, December 28, 1927.

38. The Parish Register, December 20, 1927.

39. The Fredonia Censor, December 21, 1927.

40. Ibid, October 12, 1927.

41. Ibid, October 19, 1927.

42. Ibid, October 26, 1927.

43. Ibid, November 2, 1927.

44. Ibid, February 22, 1928.

45. Ibid, March 28, 1928.

46. Ibid, May 30, 1928.

47. Ibid, October 17, 1929.

48. Ibid, October 31, 1929.

49. Minutes of the Vestry, December 5, 1929.

50. Burrows, op. cit., p. 489.

51. Minutes of Annual Meeting, December 9, 1929.

52. Minutes of the Vestry, April 9, 1930.

53. Ibid, May 1, 1930.

54. Register of Church Services, April 20, 1930.

55. Burrows, op. cit., pp. 303, for his death, 304-305, for picture of stone and inscription, pp. 203-314 work of Bishop Brent.
Frederick Ward Kates, No Other Wealth, gives a summary of his life, his prayers, etc.
Stephen C. Neill, Charles Henry Brent, The Journal of the Canadian Historical Society, October, 1962, pp. 153-171 - An excellent summary of Bishop Brent's life.

56. Burrows, op. cit., pp. 231, 233.

57. Ibid, pp. 318, 461.

58. Ibid, p. 431.
Hayes, op. cit., pp. 282-290.

59. Ibid, p. 349.
Burrows, op. cit., p. 435.

60. Ibid, pp. 446-449.

61. Diocesan Journal of Western New York, 1948, p. 31.

62. Minutes of the Vestry, June 12, 1930 .

63. Ibid, September 26, 1930.

64. Ibid, October 23, 1930.

65. Ibid, February 16, 1931.

66. The Fredonia Censor, February 12, 19, 1931. The Parish Register lists the Rev. H. Hunter on a number of occasions.

67. Minutes of the Vestry, May 14, 1931.

68. The Dunkirk Evening Observer, November 4, 1931.
The Fredonia Censor, October 29, November 5, 1931.
Parish Register .

69. The Parish Record of Services.

70. The Parish Record of Services.
The Fredonia Censor, August 28, 1936.

71. The Fredonia Censor, March 26, 1931, December 15, 1933, September 14, 1934.
Parish Record of Services .

72. The Fredonia Censor, December 22, 1933.

73. Parish Record of Services, 1932 .

74. The Fredonia Censor, March 26, 1931 .

75. Ibid, March 19, 1931 .

76. Minutes of the Vestry, September 28, 1932.

77. Minutes of the Vestry, February 14, 1934.

78. Letter to Hugo T. Wolfe dated March 17, 1934.

79. Minutes of the Vestry, May 16, 1934, letter of Rev. Charles C. Campbell, May 21, 1934 .
The Fredonia Censor, May 18, 1934.

80. The Fredonia Censor, June 8, 1934, an editorial and an account of the meeting .

81. Ibid, September 21, 1934 .
Minutes of the Vestry, May 6, 1935.

82. Financial Statement Dec. 1, 1934 to Dec. 1, 1935 - Given at the annual meeting, December 3, 1935.

83. Minutes of the Vestry, June 6, 1935.

84. The Fredonia Censor, July 24, 1936.

85. Ibid, August 28, 1936.

86. Dunkirk Evening Observer, August 31, 1936.

87. The Clerical Directory, 1962, p. 55.

88. Letter attached to the Vestry Minutes of Trinity Church.

89. Ibid, October 19, 1935 to Mr. Addis Manley from Mr. A. F. Freeman, Financial Secretary.

90. The Clerical Directory, 1962, p. 237.

91. The Fredonia Censor, September 4, 1936.
Register of Church Services, September 6, 1936.

92. Minutes of the Vestry, December 4, 1936.

93. Ibid, February 4, 1937.

94. The Fredonia Censor, June 1, 1934.
Parish Records.

95. Minutes of the Vestry, June 30, 1938.

96. Ibid, February 2, 1939.

97. Register of Church Services.
The Fredonia Censor, July 30, 1937, a short story of the White family.

98. Financial Estimate for the year 1939 - Minutes of the Vestry.

99. Minutes of the Vestry, April 3, 1941.

100. The Fredonia Censor, July 4, 1941.

101. Minutes of the Vestry, April 5, 1943.

102. Grove's Dictionary of Music and Musicians edited by H. C. Colles, M. A., 1939, Vol. II, pp. 430-31 - an article on Percy Aldridge Grainger.
Fredonia Censor, August 15, 1941 - a picture of Dom Anselm Hughes.
Fredonia Censor, July 9, 1943, January 9, July 10, 1942, August 8, 1941.

103. Letter of Dom Anselm Hughes, December 31, 1966 .
Grove's Dictionary of Music and Musicians edited by Eric Blom, associate editor Denis Stevens, 1961, a supplementary volume, p. 226 .
Peter Townsend and David Simmons, Who's Who in Music, 1962 Edition, p. 105, a sketch of the life of Dom Anselm Hughes.

104. The Fredonia Censor, December 19, 26, 1941, February 6, 1942.

105. Ibid, December 26, 1941.

106. Ibid, February 27, 1942.

107. Ibid, March 20, 27, 1942.

108. Ibid, April 3, 1942.

109. Ibid, February 6, 1942.

110. Ibid, May 29, 1942. Dunkirk Evening Observer, July 7, 1942.

111. Fredonia Censor, June 19, 1942.

112. Ibid, July 3, 1942.

113. Minutes of the Vestry, July 8, 1943.

114. The Fredonia Censor, July 9, 1943.

115. Ibid, January 7, 1944.

116. Minutes of the Vestry, May 5, 1943.

117. Clerical Directory, 1962, p. 39.

118. The Dunkirk Evening Observer, November 18, 1943.
The Fredonia Censor, November 19, 1943 - an article plus a photograph.
Buffalo Courier Express, October 21, 1943.

119. The Fredonia Censor, December 24, 1943, December 22, 1944 .
Register of Services, 1943-44 .

120. The Fredonia Censor, March 23, 1945, March 31, 1944, February 11, 1944.

121. Ibid, January 12, 1945.

122. Ibid, March 24, 1944.

123. Minutes of the Vestry, May 5, 1944.

124. Ibid, October 6, 1944.

125. Ibid, November 4, 1944.

126. Ibid, December 1, 1944.

127. Ibid, February 2, 1945.
The Fredonia Censor, February 9, 1945.

128. Minutes of the Vestry, October 28, 1946.

129. Ibid, December 6, 1946.

130. Ibid, March 7, 1947.

131. Ibid,

132. The Fredonia Censor, July 10, 1947.

133. The Clerical Directory, 1965, p. 42.

134. Minutes of the Vestry, October 3, 1947.
The Fredonia Censor, October 30, 1947, a photograph and a short article.

135. The Clerical Directory, 1965, p. 109.

136. The Fredonia Censor, September 11, 1947.

137. The Clerical Directory, 1962, p. 325.

138. The Fredonia Censor, April 29, 1948, May 6, 1948, May 20, 1948.
Minutes of the Vestry, February 6, 1948 - a letter of appreciation to the firemen for protection of the church.
Ibid, April 5, 20, May 7, 18, June 4, July 2, 1948.

139. The Fredonia Censor, February 9, 1950.

140. The Register of Church Services, April 9, 1950. Fredonia Censor, March 30, 1950, Farewell dinner; April 6, 1950, the farewell party to the Duttons. They were presented with a tea set and a small Communion set to use on sick calls.

141. Minutes of the Vestry, November 4, 1949.
The Fredonia Censor, April 13, 1950.

142. Minutes of the Vestry, March 7, July 12, 1950.

143. The Clerical Directory, 1962, p. 379.

144. The Fredonia Censor, March 12, 1953.

145. Register of Services, October 1, 1950.
The Fredonia Censor, September 28, 1950, Rev. H. W. Vere begins work here Sunday; Ibid, July 20, 1950, New Rector Here; Mr. Vere had visited the vestry on March 17, 1950; News released July 20, 1950.

146. Register of Services, November 5, 1950.

147. Minutes of the Vestry, October 11, 1950.

148. Ibid, December 4, 1950.

149. Ibid, January 7, 1952, preparations made for a pancake supper on Shrove Tuesday.

150. Ibid, August 6, 1951, volunteers painted the outside of the rectory. These two footnotes are but two examples of the activities.

151. The Fredonia Censor, February 15, 1951.

152. Register of Church Services, November 30, 1950, March 5, 1953.

153. Ibid, January 21, 1951, March 4, 1951.

154. Minutes of the Vestry, October 1, 1951.

155. Register of Church Services, February 11, 1951.
The Fredonia Censor, February 8, 1951.

156. Register of Church Services, April 15, 1951.
The Fredonia Censor, Church Notices, April 12, 1951.

157. The Fredonia Censor, January 25, 1951, February 1, 1951.

158. Ibid, January 29, 1953.

159. Ibid, March 15, 1951, February 1, 1951.
Register of Church Services, March 21, 1951, February 1, 1951.

160. Ibid, February 29, 1952, March 6, 1953.

161. Minutes of the Vestry, July 1, 1952.

162. Ibid, November 3, 1952.

163. The Fredonia Censor, April 3, 1952, March 15, 1951, King of Kings.

164. Minutes of the Annual Meeting, November 28, 1949.

165. The Diocesan Journal, 1952, p. 74.

166. The Fredonia Censor, February 1, 1951.

167. Minutes of the Vestry, January 8, 1951.

168. Ibid, October 1, 1951.

169. The Fredonia Censor, November 29, 1951.

170. Ibid, March 12, 1953 - Much of this information differs from the material in the Clerical Directory. The latter is the more reliable data.

FOOTNOTES
CHAPTER XI

1. The Clerical Directory, 1962, p. 127.
   Minutes of the Vestry.
   Letter to the Vestry, March 24, 1953.
   The Fredonia Censor, April 9, 1953 - an article and a picture.

2. The registers for the church services 1953 to 1963 reveal type and times of the services.
   Register of Church Services, March 7 to April 18, 1962.
   Minutes of the Vestry, February 5, 1962.

3. The Rector's Report to the Annual Meeting November 30, 1953.

4. Minutes of the Vestry, March 1, 1954.

5. Minutes of the Vestry, March 1, 1954.

6. Ibid, October 3, 1960.

7. Ibid, May 2, 1960.

8. Ibid, January 3, 1961.

9. Ibid, March 6, 1961.

10. Ibid, June 5, 1961, July 10, 1961.

11. Ibid, May 2, 1960.

12. Ibid.

13. Ibid, October 5, 1953.

14. Ibid, March 2, 1959.

15. Ibid, January 3, 1955.

16. Ibid.

17. Rector's Report for the Annual Meeting December 2, 1957.
    Register of Church Services, April 2, May 7, May 21, June 16, 1957.

18. Two letters from Tracy Tucker expressing his appreciation to Rev. M. A. Garland, June 1, 1960, and to the Vestry, July 1, 1960.
    Minutes of the Vestry, June 6, 1960 Letter from vestry, June 7, 1960, signed by

M. A. Garland.

19. The Dunkirk Observer, January 18, 1967, a picture and an article.

20. The Diocesan Journal, 1955, p. 98.

21. Ibid, 1960, p. 124.

22. Ibid, 1962, 1963, 1964, p. 174.

23. Church School Report by Mrs. Anita T. Day, at the Annual Meeting of Trinity Church, November 28, 1955.

24. Rector's Report to the Annual Meeting, December 2, 1957.
Register of Church Services, 1957, 58, 59, 1960, 61.

25. Rector's Report to the Annual Meeting, December 4, 1961.

26. Ibid.

27. Rector's Report to the Annual Meeting, November 28, 1960.

28. Rector's Report to the Annual Meeting, December 4, 1961.

29. Trinity Church Bulletin, June 19, 1963. Fredonia Censor, June 20, 1963.

30. Minutes of the Vestry, September 8, 1958.

31. Letter of Frederick J. Pike, July 25, 1955.

32. Minutes of the Vestry, October 1, 1956.

33. Ibid, September 30, 1959.

34. Ibid, November 7, 1960.

35. Letter and bid of Casale and Company, October 30, 1957.

36. Minutes of the Vestry, October 30, 1960.

37. Ibid, January 31, 1957.

38. Treasurer's Report to the Vestry, August 31, 1958.
Minutes of the Vestry, August 4, 1958 - an expression of appreciation for the fine job done on footing of the windows.

39. Minutes of the Vestry, July 7, 1958.

40. Ibid, September 25, 1961.

41. Ibid, March 6, 1961.

42. Financial Report, March 31, 1960.

43. Minutes of the Vestry, October 4, 1954.

44. Treasurer's Reports to the vestry, January 31, November 30, 1959.

45. Ibid, December 31, 1958, December 28, 1959.

46. Ibid, October 31, 1960.

47. Minutes of the Vestry, November 1, 1954.

48. Treasurer's Report to the vestry, March 31, 1959.

49. Ibid - also Minutes of the Vestry, April 6, 1959.

50. Minutes of the Vestry, September 10, 1956.

51. Ibid, July 13, 1959, Financial Report to the Vestry, July 31, 1959.

52. Financial Report to the vestry, September 30, 1959.

53. Minutes of the Vestry, August 6, 1962.

54. Ibid, January 31, 1958 - a bank loan of $1,400 to pay for the furnace is one example. Repayment of $50 a month.

55. Minutes of the Vestry, January 6, 1958.

56. Ibid, January 31, 1962.

57. Diocesan Journal, 1953, p. 113.

58. Ibid, 1956, p. 116.

59. Ibid, 1957, p. 112.

60. Ibid, 1962, 1963, 1964.

61. Ibid, 1957, p. 112, 1959, p. 142.

62. Minutes of the Vestry, December 6, 1954.

63. Ibid, March 31, 1958.

64. Ibid, March 7, 1960.

65. Diocesan Journal, 1957, p. 112 .

66. Ibid, 1962, p. 99.

67. Minutes of the Vestry, September 10, 1956.

68. Forward, Day by Day, Summer, 1967, p. 103.

69. Rector's Report to the Annual Meeting, November 28, 1960.

70. Minutes of the Vestry, January 3, 1961 .

71. Ibid, April 3, 1961 .

72. Ibid, April 1, 1963.

73. Ibid .

74. Ibid, June 3, 1963 .

75. Ibid, June 23, 1963.

76. Ibid, July 10, 1963 .

77. Ibid, August 16, 1963 .

78. Ibid, October 7, 1963.

79. Ibid, March 15, 1959.

80. Ibid, June 1, 1959.

81. Ibid, November 2, 1959.

82. Ibid, December 7, 1959.

83. Ibid, January 4, 1960.

84. Ibid .

85. Ibid, June 6, 1960 .

86. Ibid, July 11, 1960.

87. Ibid, November 7, 1960 .

88. Ibid, January 8, 1962 .

89. Ibid, February 13, 1962.

90. Ibid, March 5, 1962.
91. Ibid, June 4, 1962.

92. Ibid, July 2, 1962.

93. Ibid, December 10, 1962, October 1, 1962, December 3, 1962 - Annual Meeting - a report of the decrease of 8 pledges.

94. Minutes of the Annual Meeting, December 3, 1962.

95. Minutes of the Vestry, July 6, 1965.

96. Figures furnished by B. Robert Rand - see also Minutes of the Vestry, July 6, 1965, $5,000 transferred to Parish Building Fund.
Ibid, October 5, 1965, Mr. Rand reported $5,387.81 already spent for repairs on Parish House.
Ibid, November 2, 1965, Robert Rand reported big boost $4,000 from Episcopal Church Women toward New Parish House. Old equipment sold from old Parish House $50.00.
Ibid, March 1, 1966, mortgage lot and bills totalled $16,650.

97. Minutes of the Vestry October 10, 1965 - naming of the hall.
Register of Services, November 8, 1965 - for the dedication.
Dunkirk Observer, November 11, 1965 - picture of Bishop Scaife, Rev. M. A. Garland, Rev. Lawrence Schuster, Mr. A. L. Vercant and Mr. Robert Rand - the latter were the wardens of the parish.

98. Letter - George F. O'Pray.
Minutes of the Vestry, March 12, 1963.
Ibid, April 1, 1963.

99. Ibid, May 8, 1961.

100. Letters of Woodin and Woodin, January 6, 1965, January 26, 1955, to Mr. Robert Maytum, vestry clerk of Trinity Church. Mr. Maytum's letter of January 25, 1956.

101. Minutes of the Vestry, May 8, 1961, - March 6, 1961, - a religious plaque was received as well. This is in the safe at the present moment.

102. Ibid, March 7, 1960, November 30, 1960.

103. The Parish Register.
Minutes of the Vestry, September 18, 1962.

104. The Parish Register, April 24, 26, 1960.
Minutes of the Vestry, November 7, 1960.
Minutes of the Vestry, January 8, 1962 - a new account established in Manufacturers and Traders Trust Company - beginning with $1,250 received from estate of Marie L. Cushing.

Report of treasurer of Parish Building Fund, November 29, 1963.
Cushing bequest $4,800 under disbursements.
Letter of H. A. Ferrington to Mrs. Josephine Keena, January 9, 1962.

105. Minutes of the Vestry, October 7, 1963.

106. Register of the Parish, March 12, 15, 1965.
Minutes of the Vestry, April 6, 1965.

107. Register of the Parish, November 19, 22, 1955. Fredonia Ceasor, Nov. 26, 1955.

108. Minutes of the Vestry, April 4, 1960.

109. Rev. M. A. Garland, The Shepherd in Relation to the Rural Community.
In a book entitled And To All The Flock a consideration of the responsibility of our church to rural Canada, p. 36 This book has five articles on the theme the Shepherd, the Seeking Shepherd, the Teaching Shepherd, the Shepherd in Relation to the National Life.

110. Ibid, p. 36.

111. Ibid, p. 45.

112. Minutes of the Vestry, April 16, 1963.

113. Letter to the congregation, March 12, 1963.

114. Minutes of the Vestry, June 19, 1963.

115. The Clerical Directory, 1962, p. 327.

116. Register of Church Services.

117. Minutes of the Vestry, August 16, 1963.

118. Ibid, July 7, 1964.

119. Ibid, August 16, 1963.

120. Ibid, August 10, 1965.

121. Ibid, November 2, 1965.

122. Ibid, August 2, 1966.

123. Ibid, June 6, 1964, July 7, 1964.

124. Ibid, July 7, 1964.

125. Ibid, November 11, 1964.

126. Ibid, April 6, 1965.

127. Ibid, May 4, 1965.

128. Ibid, September 1, 1964.
Ruth M. Clow, Fredonia Area Chit-Chat, Dunkirk Evening Observer, July 22, 1965 - pictures and sketches of the two men.

129. Minutes of the Vestry, February 3, 1965, February 1, 1966, March 1, 1966.

130. Ibid, November 2, 1965.

131. Ibid, January 4, 1966.

132. Ibid, November 16, 1966.

133. Parish Registers as of August, 1967.

134. Parish Registers, June 18, 20, 1927.
The Fredonia Censor, June 22, 1927.

135. Parish Register, September 29, October 4, 1939. Fredonia Censor, October 6, 1939.

136. Parish Register, December 20, 23, 1927.
Minutes of the Vestry, when he was clerk of the vestry, 1911-1924.
The Fredonia Censor, December 28, 1927.

137. Parish Register, September 5, 9, 1965.
The Fredonia Censor, November 26, 1951.
The menu for the Testimonial Dinner at Floral Hall, September 27, 1949.
The Grape Belt and Chautauqua Farmer, September 9, 1949 - a picture and an announcement that she was to retire as clerk of the County Fair.
Ibid, September 30, 1949 - picture - Mrs. Crocker honored
The Fredonia Censor, March 15, 1958, feted at a tea - 48 years service to D.A.R.

138. Parish Register, May 28, June 1, 1929.
Resolution of the Vestry, May 29, 1929.
The Fredonia Censor, June 6, 1949.

139. Parish Register, November 6, 8, 1958.
The Fredonia Censor, November 13, 1958.

140. Parish Register, June 17, 20, 1930.
The Fredonia Censor, June 19, 1930.

141. Information from John H. Brooks, her husband.
Dunkirk Observer, March 25, 1965.

142. The Fredonia Censor, March 17, 1932, gives an account of her father, Brigadier General David S. Forbes, her husband and her activities.
Parish Register, May 14, 17, 1932.

143. Parish Register, October 19, 21, 1954. Fredonia Censor, October 21, 1954.

144. Parish Register, April 24, 26, 1960.
The Fredonia Censor, April 28, 1960 - Fredonia link with history ends with Miss Cushing's death - article on family history - Zattu Cushing, Commodore William B. Cushing, family plot, etc.

145. Parish Register, date of burial, December 27, 1932.
The Fredonia Censor, December 29, 1932.

146. Ibid.

147. Ibid, February 3, 1909.
Parish Register - January 27, 29, 1909.

148. Parish Register, April 11, 14, 1933.
The Fredonia Censor, April 14, 1933.
The letter is not dated, but the resolution was passed according to the Minutes of the Vestry on April 13, 1933.

149. Parish Register, July 28, 30, 1934.

150. The Parish Register, September 25, 27, 1934.
The Fredonia Censor, September 28, 1934.

151. The Parish Register, November 12, 15, 1909.
The Fredonia Censor, November 17, 1909.
Ibid, October 27, 1875, returned from a European Tour.

152. Parish Register, April 9, 1935.

153. The Fredonia Censor, September 28, 1934, April 12, 1935.

154. The Parish Register, January 27, 30, 1934.
The Fredonia Censor, February 2, 1934.

155. The Parish Register, March 27, 31, 1934.
The Fredonia Censor, March 30, 1934.

156. Parish Register, August 27, 28, 1953.
The Fredonia Censor, September 3, 1953.
The Fredonia Censor, January 8, 1918, gives more information regarding the underground railway in an article, Tragic Death of Capt. James Pettit.

157. The Parish Register, December 25, 29, 1934.

The Fredonia Censor, December 28, 1934 - a short history of W. D. C. Brown, his coming to Fredonia after 1851, work on Fredonia Censor, etc.

158. Parish Register, August 24, 27, 1956.
The Fredonia Censor, August 30, 1956.

159. The Parish Register, July 16, 18, 1936.

160. The Fredonia Censor, July 17, 1936 .

161. The Parish Register, July 9, 12, 1937.
The Fredonia Censor, July 16, 1937.

162. Ibid, March 26, 1919.

163. Ibid, June 6, 1923.

164. The Parish Register, February 14, 16, 1937.
The Fredonia Censor, February 19, 1937.

165. The Parish Register, September 27, 30, 1937.
The Fredonia Censor, October 8, 1937.

166. The Parish Register, July 8, 10, 1925.
The Fredonia Censor, July 15, 1925.

167. The Parish Register, March 9, 12, 1940.
The Fredonia Censor, March 15, 1940 .

168. The Parish Register, September 16, 18, 1942 .
The Fredonia Censor, September 18, 1942 .

169. The Parish Register, March 6, 9, 1964 .
The Dunkirk Evening Observer, March 7, 1964 .

170. The Parish Register, March 12, 15, 1965 .
Dunkirk Evening Observer, March 13, 1965 .

171. The Parish Register, August 7, 13, 1942 .
The Fredonia Censor, August 14, 1942 .

172. The Fredonia Censor, June 6, 1923.

173. The Parish Register, November 11, 1942.
The Fredonia Censor, November 13, 1942 .

174. The Parish Register, February 21, 23, 1943 .
The Fredonia Censor, February 26, 1943 .
Ibid, November 21, 1917, gives an interesting account of the arrival of her parents in Fredonia . Obituary of Mrs. George Ryman.

175. Parish Register, May 8, 11, 1944.
The Fredonia Censor, May 12, 1944.

176. The Parish Register, June 19, 22, 1944.
Letter from vestry of Trinity Church, July 10, 1944.
The Fredonia Censor, June 23, 1944.

177. The Parish Records, May 28, 31, 1952. Fredonia Censor, June 5, 1952.

178. The Parish Register, August 21, 23, 1950.
The Fredonia Censor, August 24, 1950.

179. The Parish Records, April 18, 20, 1963.

180. The Parish Records, April 2, 4, 1952.
The Fredonia Censor, April 3, 1952.
Doty, Historic Annals of Southwestern New York, op. cit., III, pp. 30-31.

181. The Parish Record, June 3, 6, 1952.
The Fredonia Censor, June 5, 1952.

182. The Parish Records, August 28, September 2, 1952.
The Fredonia Censor, September 4, 1952.

183. The Parish Records, December 7, 10, 1952.
The Fredonia Censor, December 11, 1952. Centennial History II, op. cit., pp. 913
914

184. Doty, Historic Annals of Southwestern New York, op. cit., III, pp. 370-1
The Fredonia Censor, March 25, 1948 - a Testimonial Dinner and an account of his life.
Ibid, October 8, 1953.
Centennial History, II, op. cit., 898-99.

185. The Parish Records, February 24, 26, 1927.
The Fredonia Censor, February 24, 1927.

186. The Parish Records, August 21, 24, 1961.

187. Parish Records, March 15, 18, 1953.
The Fredonia Censor, March 20, 1953.

188. Parish Records, November 26, 29, 1954.
Grape Belt and Chautauqua Farmer, November 30, 1954.
The microfilm of the Fredonia Censor for this period is very difficult to read.

189. Parish Records, August 19, 22, 1956.
The Fredonia Censor, August 30, 1956.
Ibid, March 26, 1952.

190. Fredonia Censor, March 19, 1959.

191. Parish Records, November 13, 16, 1959.

192. The Fredonia Censor, February 9, 1961.

193. Ibid, April 28, 1926.

194. Ibid, February 16, 1961.

195. Ibid, April 12, 1962 - an excellent obituary.

196. Ibid, March 8, 1956.

197. Dunkirk Evening Observer, June 5, 1964.

198. Jamestown Post Journal, February 26, 1967.
This information was given by Mr. Dana Mathewson.

199. Fredonia Censor, April 3, 1930.

200. Ibid, May 26, 1933.

201. Ibid, September 28, 1934.

202. Ibid, May 11, 1934.

203. Ibid, April 19, 1935.

204. Ibid, May 24, 1935.

205. Ibid, September 20, 1935. Parish Records, September 8, 10, 1935.

206. Fredonia Censor, January 17, 1936.

207. Parish Register, April 28, 1936 - date of burial.
See Fredonia Censor, January 20, 1926, for death of her husband.

208. Fredonia Censor, May 29, 1936.

209. Ibid, December 17, 1937.

210. Ibid, April 22, 1938.

211. Ibid, October 20, 1939.
Centennial History II, op. cit., pp. 920-24.

212. Ibid, December 15, 1939. The obituary of S. J. Haniser on June 23, 1920, gives an interesting account of the trip of the family across the Atlantic, of their coming to Fredonia in 1867, of the establishment of their business and of the esteem of the family in the community.

213. Ibid, June 26, 1942.

214. Ibid, July 10, 1942. She died in New York.

215. Ibid, January 9, 1947.
Doty, III, op. cit., pp. 30-31.

216. The Fredonia Censor, February 23, 1950.

217. Ibid, March 29, 1951.

218. Ibid, May 22, 1952.

219. Ibid, September 25, 1952.

220. Ibid, December 2, 1954.

221. Ibid, June 2, 1955.

222. Ibid, August 4, 1955.

223. Ibid, October 4, 1956.

224. Ibid, April 25, 1957.

225. Ibid, June 6, 1957.

226. Parish Records, August 5, 8, 1957.

227. Fredonia Censor, November 25, 1957.

228. Parish Records, February 1, 4, 1959. The issue of the Fredonia Censor for February 6 was missing.

229. Ibid, May 26, 1960.
Ibid, January 14, 1944, lists the death of her husband, William J. Whipple.

230. Ibid, August 25, 1960.

231. Ibid, November 17, 1960.

232. Ibid, June 22, 1961.

233. The Fredonia Censor, February 15, 1962.

234. Ibid, December 13, 1962.
Doty, III, op. cit., pp. 486-7.

235. Parish Records, April 19, 22, 1955.

236. Fredonia Censor, December 20, 1962.

237. Ibid, March 21, 1963.

238. Ibid, April 11, 1963.

239. Ibid, August 1, 1963.

240. Dunkirk Evening Observer, August 8, 1963.

241. Parish Records, May 1, 4, 1965.

242. Ibid, June 29, July 1, 1965.

243. Ibid, July 27, 30, 1965.

244. Ibid, November 21, 24, 1965.

245. The Fredonia Censor, September 19, 1963.

246. Parish Records, March 10, 12, 1966.

247. Ibid, May 28, June 1, 1966.

248. Fredonia Censor, August 24, 1961.

249. Ibid, March 24, 1960.

250. Ibid, September 12, 1957.

251. Ibid, May 8, 1936.

252. Ibid, March 15, 1946.

253. Ibid, March 5, 1919.

254. Parish Records, May 9, 11, 1963.

255. June 4, 7, 1963, information given by Mr. William Larson of the Larson Memorial Chapel.

FOOTNOTES
CHAPTER XII

1. The Fredonia Censor, September 28, 1898.
2. Minutes of the Vestry, April 4, 1899.
3. Ibid, April 3, May 9, 1900.
4. Ibid, January 31, 1901.
5. The Fredonia Censor, October 11, 1899.
6. Ibid, November 6, 1899.
7. Ibid, January 17, 1900.
8. Ibid, December 14, 1898.
9. Ibid, April 4, 1900.
10. Ibid, November 22, 1900.
11. Ibid, December 20, 1899.
12. Ibid, January 24, 1900.
13. Ibid, March 14, 1900.
14. Ibid, February 5, 1902.
15. Ibid, August 30, September 6, 1899.
16. Ibid, April 16, 1902.
17. Ibid, May 7, 1902. See also October 23, November 6, 1907 - "The Union Station" - a lengthy account was given of this play.
18. Ibid, June 10, 1903.
19. Ibid, July 29, 1903.
20. Ibid, September 21, 1904.
21. Ibid, June 9, 1909.

22. The Treasurers' Book for the Missionary Society, 1901-1931.

23. The Fredonia Censor, March 26, 1919.

24. Ibid, September 21, 1904.

25. Ibid, January 22, 1908.

26. Ibid, November 24, 1909.

27. Ibid, November 29, 1916, December 6, 1922.

28. Mrs. E. P. Crandall, History of the Fredonia Clubs, The Fredonia Censor, June 12, 1936 - Mrs. Crandall gives a short history of the Society, its organization, its work, the type of meeting and the officers in 1936.

29. The Fredonia Censor, July 4, 1900.

30. Ibid, October 17, 1900, October 9, 1901.

31. Ibid, April 11, 1900, June 3, 1903.

32. Ibid, January 23, 1901.

33. Ibid, March 30, 1904.

34. Ibid, November 25, 1903, February 14, 1906.

35. Ibid, September 18, 25, 1907.

36. Ibid, October 9, 1907.

37. Minutes of the Vestry, April 5, 1902.

38. Ibid, March 12, 1903.

39. Ibid, September 29, 1904 $61 was paid for painting the outside of the church and veranda, roofing October 13, 1904, panelled ceiling, October 13, 1904, $400 placed in the parish treasury, decision on wood ceiling, November 22, 1904.

40. Treasurer's Report to the Vestry, January 13, 1905.

41. Minutes of the Vestry, October 6, 1906.

42. Ibid, September 9, 1907.

43. Fredonia Censor, September 18, 1907.

44. Minutes of the Vestry, August 25, 1908.

45. The Fredonia Censor, March 8, 1905.

46. Ibid, April 29, 1908.

47. Ibid, June 1, 1910, June 13, 1906 .

48. Ibid, April 11, 1900, April 30, 1902, October 10, 1913, May 31, 1916.

49. Ibid, November 19, 1913.

50. Ibid, December 20, 1911 .

51. Ibid, December 17, 1913.

52. Ibid, December 23, 1908.

53. Minutes of the Vestry, June 21, 1913 .

54. Minutes of Trinity Parish Guild, December 5, 1906.

55. Ibid, November 7, 1906.

56. Ibid, February 21, 1907, April 3, 1907.

57. Ibid, July 3, 1907.
Minutes of the Vestry, June 10, September 9, 1907.

58. Trinity Parish Guild, January 25, 1909.

59. Minutes of the Vestry, April 7, 1909.
Minutes of Trinity Parish Guild, April, 1909, a gift to Mrs. Benton of $10.00.

60. Ibid, January 4, 1911.

61. Ibid, November 1, 1911, February 4, 1914, October, 1915, January 5, 1916, January 3, 1917, February 5, 1919. Minutes of the Vestry, January 3, 1917.

62. Ibid, January 30, October 4, 1914.
The Fredonia Censor, April 29, 1914.

63. Ibid, July 15, 1914, April 15, 1914.

64. Ibid, November 11, 1914 - See August 14, 1914 - Meeting of two Societies in the enlarged Parish House.

65. Ibid, February 4, 1914.

66. Ibid, February 25, 1914.

67. Minutes of Trinity Guild, March 4, 1914.

68. Ibid, October 15, 1915.

69. Ibid, November 5, 1919.

70. Minutes of the Vestry, November 25, 1919.

71. The Fredonia Censor, May 15, 1912.

72. Ibid, September 11, 1918.

73. Ibid, September 5, 12, 1906.
The various sales were given in the Minutes of Trinity Parish Guild, op. cit.

74. Ibid, November 3, 1915, December 3, 1918.
Mrs. Cumming.

75. Taken from the Reports of the Trinity Parish Guild, 1906-1919.

76. The Fredonia Censor, June 19, June 26, 1919.

77. Ibid, January 28, 1918.
Minutes of Trinity Parish Guild, December 3, 1919. This meeting was adjourned to the call of the rector.

78. Minutes of the Vestry, November 11, 1919, December 1, 1919.

79. Minutes of the Altar Guild, January 28, 1905.

80. Ibid, February 25, 1905, March 15, 1905.
Minutes of the Vestry, March 31, 1905.

81. Minutes of the Altar Guild, March 8, 1905.

82. Ibid, March 25, 1905.

83. Ibid, April 27, 1905.

84. Ibid, May 29, 1905.

85. Ibid, October 5, 1905.

86. Ibid, January 5, 1907.

87. Ibid, April 2, 1907.

88. Ibid, May 1, 1907.

89. Ibid, November 11, 1907.

90. Ibid, November 18, 1907.

91. Ibid, March 26, 1908.

92. Ibid, April 30, 1908.

93. Ibid, September 10, 1908.

94. Ibid, August 31, 1909.
The Fredonia Censor, September 22, 1909.

95. Ibid, January 27, 1909.
Minutes of the Altar Guild, January 20, 1909.

96. Minutes of the Vestry, January 14, 1909.

97. Minutes of the Altar Guild, January 21, 1909.

98. Ibid, December 28, 1911.

99. Ibid, August 30, 1911.

100. Ibid, February 1, 1912.

101. Ibid, January 20, 1913.

102. The Fredonia Censor, June 13, 1917.

103. Ibid, August 20, 1919.

104. Minutes of the Vestry, December 28, 1921.

105. The Fredonia Censor, April 9, 1919.

106. Minutes of the Vestry, December 28, 1921.

107. The Fredonia Censor, October 8, 1924.

108. Ibid, January 28, 1925.

109. Ibid, November 26, 1924.

110. Minutes of the Annual Meeting, December 5, 1927 Report of the Altar Guild.

111. The Fredonia Censor, December 8, 1932.

112. Minutes of the Annual Meeting, December 3, 1935.

113. Such a copy was mimeographed in 1961.

114. Ibid.

115. The Fredonia Censor, September 3, 1924.

116. Found in a Vestry Minute Book.

117. Treasurer's Book of Trinity Evening Guild, 1925-1926, Fredonia Censor, Jan. 27, 1926.

118. Report of the Trinity Parish Guild to the Annual Meeting, December 6, 1926.

119. Ibid, Report of the Woman's Auxiliary to the Annual Meeting.

120. The Annual Meeting, December 6, 1926.

121. Report of the Woman's Auxiliary to the Annual Meeting, December 5, 1927.

122. Report of Trinity Parish Guild to the Annual Meeting, December 5, 1927.

123. Ibid, Report of Trinity Evening Guild.

124. This information was supplied by Mrs. Nell Willcox and was given to her by Mrs. Donald Topliffe.

125. Minutes of the Woman's Auxiliary, January 23, 1934.
The Fredonia Censor, January 26, 1934.

126. Minutes of the Woman's Auxiliary January 22, 1935.
The Fredonia Censor usually carried an account of the Epiphany Tea. The issue of January 24, 1941, gives an excellent account of the Epiphany Season. The speaker at the tea was Mr. Heineman, a German refugee. See also the Fredonia Censor, January 28, 1944.

127. Mrs. E. P. Crandall, History of Fredonia Clubs, The Fredonia Censor, June 12, 1936.
Mrs. R. N. Willcox, History of Fredonia Clubs, op. cit.
Reports of the treasurer, 1946-1956.

128. Financial statement of Trinity Episcopal Church, October 31, 1948.

129. Treasurer's Report to the Annual Meeting, November 28, 1949.

130. Treasurer's Report December 1, 1950, through November 26, 1951.

131. Report of the Woman's Auxiliary to the Annual Meeting, November 28, 1955.

132. Mrs. Anita Day's Report to the Annual Meeting, December 2, 1957.

133. Minutes of the Vestry, May 11, 1934.

134. Parish Records, September 15, 18, 1905. Fredonia Censor, Sept. 20, 1905.

135. Parish Records, August 4, 7, 1907.

136. Parish Records, May 27, 1911.
The Fredonia Censor, June 7, 1911.

137. Parish Records, March 24, 27, 1917.

138. Parish Records, May 8, 1923. Fredonia Censor, May 9, 1923.

139. Parish Records, December 26, 29, 1924.
The Fredonia Censor, December 31, 1924.
She was confirmed November 20, 1859.

140. Parish Records, December 27, 28, 1925. Fredonia Censor, December 30, 1925.

141. Parish Records, August 26, 28, 1926. Fredonia Censor, August 28, 1926.

142. Parish Records, November 7, 1928, April 1, 1929.

143. Parish Records, January 11, 12, 1925.
The Fredonia Censor, January 14, 1925.

144. Parish Records, May 23, 26, 1936. Fredonia Censor, May 26, 1936.

145. Parish Records, October 31, November 3, 1937.
The Fredonia Censor, November 5, 1937.

146. Parish Records, April 17, 19, 1949. Fredonia Censor, April 20, 1949.

147. Parish Records, September 8, 10, 1957. Fredonia Censor, Sept. 10, 1957.

148. The Fredonia Censor, March 3, 1920.
Parish Records, February 27, 1920.

149. The Fredonia Censor, November 30, 1917.

150. The Fredonia Censor, April 23, 1924.
Parish Records, April 21, 23, 1924.

151. Parish Records, January 8, 1920. She was confirmed October 7, 1857.

152. Fredonia Censor, June 27, 1923.

FOOTNOTES
CHAPTER XIII

1. Mr. Ebeneser Johnson (or Ebenezer) was a member of the second confirmation class conducted at Trinity by the Rt. Rev. John H. Hobart, the Bishop of the Diocese of New York in 1828. He was also the first Worshipful Master of the Forest Masonic Lodge organized in Fredonia on July 24, 1816. Mr. Jonathan Sprague, the first junior warden, and other influential members of the community were members of this fraternal group.

2. Dr. W. C. Duke was confirmed by the Rt. Rev. William D. Walker in the class of May 2, 1901. He died November 11, 1942, at the age of 84. See the Fredonia Censor, November 13, 1942.

3. Mr. D. W. Goldthorpe was received at Trinity on December 31, 1926. He was a merchant whilst he resided in the village and was transferred to the Church of the Good Shepherd, Buffalo, N. Y., when he left the vicinity.

4. Mr. Alex Dickson ran the Ford Car Agency and a garage during the late nineteen-twenties, thirties and early forties. He was not listed as a communicant of the church. His first wife was a very active worker at Trinity. He has retired and is living in the village and attends the Methodist Church.

5. Dr. Roland Burton is a member of the English department of the State University College at Fredonia. He was a lay reader, a valuable member of the choir and church school superintendent for a number of years. He was a tower of strength to the Rev. M. A. Garland after he suffered a heart attack in September, 1955. He now lives on Lake Chautauqua, but attends Trinity during the winter months.

6. Mr. Robert Maytum has been a vestryman, clerk of the vestry, treasurer, junior and senior warden at Trinity. He is president of the Dunkirk-Fredonia Telephone Company and has given freely of his time for civic and community enterprises. He has been a member of the Pomfret Town Board, the Fredonia School Board, the Chautauqua County Executive Board for the Boy Scouts and has been active in other business and fraternal organizations.

7. Mr. Robert Rand has been a vestryman, clerk of the vestry and senior warden at Trinity. He was responsible in the main for the purchase of the present rectory and the Soch property and its renovation for the present Parish House known as Garland Hall. He has been a member of the Fredonia Village Board and other community organizations and managed the Chautauqua County Discount Corporation until he was appointed administrator for the village.

8. Dr. John Ingham served his time in the Armed Forces as a dentist. After practicing for some months in Cheektowaga, he purchased Dr. C. W. Walker's dental practice in Fredonia. He is a volunteer fireman, a lay reader and is very interested in the stewardship program in the church.

9. The writer is deeply indebted to Mrs. Stanley M. Ginn of Columbia, Missouri, a descendant of Henry Hobart Wilson, and to Mrs. C. Walton Fitch, the parish secretary and wife of the rector of Christ Church, Ottawa, Illinois. The writer visited Ottawa, Illinois, in October, 1967, and perused the records.

10. Mr. Clark Waite, a vestryman, junior warden, a member of the Village Board of Fredonia and an employee of the Niagara Mohawk Power Corporation. He is now in charge of a large division of the maintainance department of this company with headquarters at Lakewood, N. Y. He and his wife, Ruth, were transferred to St. Luke's, Jamestown, N. Y., October 23, 1963.

11. Mr. Earl Sardeson is a veteran of World War I, has served as sheriff of Chautauqua County and is the present post master at Fredonia.

12. Mr. Leo Tucker, an active member of the vestry and of the choir, was an accountant of the American Locomotive Company at Dunkirk until the plant closed. He lives in Sheridan and now works in Warren, Pa.

13. Mr. A. L. Vercant was an associate and vestryman for some years prior to being elected junior warden. He owns and manages a vineyard east of the village. Two of his sons are acolytes and his wife is a valued member of the church school staff.

14. Mr. Robert Salhoff, a vestryman for some years. He is the manager of the Terwilliger and Salzer Furniture Inc., West Main Street, Fredonia.

15. Robert Maytum, Jr., is the vice-president of the Dunkirk-Fredonia Telephone Company, a volunteer fireman, etc.

16. The Fredonia Censor, August 4, 1824, August 16, 1824, May 30, August 16, 23, 1837.

17. William P. Mellen married Ruth Sprague, January 8, 1840. She was the daughter of Jonathan Sprague and died of Tuberculosis, as mentioned previously. He was a saddler by trade.
See Fredonia Censor, July 26, 1824.

18. Daniel E. Smith and Mrs. Helen Smith are listed as parishioners in the parochial list of 1854. They were baptized by the Rev. Louis L. Noble on June 13, 1858. They were confirmed by the Rt. Rev. W. H. DeLancey on November 20, 1859.

19. Mr. P. H. Stevens was born in Fredonia on November 30, 1830. His mother was Catherine Cushing, a daughter of Mr. and Mrs. Zattu Cushing. His first wife was Julia H. Woodford, a daughter of Mr. and Mrs. Melancthon Woodford. She died October 17, 1858. On May 6, 1861, he married Mrs. Henry Bosworth, the widow of Henry Bosworth. She was a daughter of Mr. and Mrs. Ebenezer A. Lester. His father, Philo H. Stevens, was born in Harpsfield, N. Y., in 1802 and established a new hat factory in Fredonia in 1824. The family carried on this and a general clothing business in Fredonia for many years. See the

Fredonia Censor, July 14, 1824, November 22, 1865, June 15, 1898, December 30, 1908, November 7, 1900, death of Frank Stevens.

20. Mr. Charles G. Thayer was a vestryman, clerk and treasurer of Trinity Church. He was the son of Darwin Thayer. His wife was Susan Greene, the daughter of Judge Benjamin F. Greene and Harriet Sprague Greene. The Fredonia Censor, in its issue of November 17, 1897, tells of his removal from Fredonia to near Portland, Oregon, with his wife and eight children.

21. Mr. Hugo Wolfe was transferred from St. Luke's, Wheeling, West Virginia, to Trinity. His wife, Elizabeth, was confirmed on June 27, 1937, by the Rt. Rev. Cameron Davis. He was a partner in the Sessions Insurance Agency whilst he lived in Fredonia and is a brother-in-law of Mr. Manley Sessions and Mr. Joseph Keyser. They live in Albuquerque, New Mexico.

22. Mr. Bruce Carr ran the Buick Agency during the period he attended Trinity Church.

23. Mr. Marvin Washburn was the principal of an elementary school whilst he was in Fredonia and holds a similar position at Colonie, N. Y. His wife is a daughter of Mrs. Miles Bowker, a sister of Mrs. Carl Loiocano and the Rev. William Bowker. They were transferred to St. Andrew's, Albany, in 1954.

24. Mr. P. Allister Burt was the superintendent of the Niagara Mohawk Steam Plant at Dunkirk. He is now in charge of the new nuclear plant at Oswego, N. Y. His wife was active in the women's groups at Trinity. Susan sang in the Sr. choir.

25. Mr. Gerald Hackman has been the business officer at the State University College at Fredonia for some years. He has been an active vestryman, working on the every-member-canvass, etc. Two of his sons, James and William, have been faithful acolytes.

26. Mr. H. A. Ferrington has been a vestryman, clerk of the vestry and treasurer. He is the vice president and zone supervisor for the Manufacturers and Traders Trust Company.

27. Mr. David Narraway was a vestryman and was in charge of the every-member-canvass. He is the manager of the Niagara Motors, Dunkirk, N. Y.

28. Mr. Dewitt C. Kennedy is a bookkeeper and an electrician.

29. Mr. Archbold Clark was one of the leading attorneys of Fredonia. He was the son of Mr. Henry J. Clark and Mary, his wife. Mr. H. J. Clark was a merchant and later a seed man. Mr. Archbold Clark served his apprenticeship under Mr. Lorenzo Morris and for some years was a partner with Mr. A. R. Moore. His step-daughter, Miss Josephine, attends the Unitarian Church in Dunkirk. See Centennial History II, p. 919 - a picture and an article, Fredonia Censor, March 20, 1929; March 22, 1916; February 13, 1924.

30. Mr. H. B. Heppell married Alice Norton Chatsey on July 17, 1915. She was a granddaughter of Mr. Enoch A. Curtis, a veteran of the Civil War. He was transferred from St. John's, Dunkirk, to Trinity, N. Y., on December 31, 1924, and transferred in turn from Trinity, Fredonia, to Trinity Church, Buffalo, on January 2, 1931. He lives part time off the West Lake Road, Dunkirk.

31. Mr. F. O. Dalrymple was transferred from the Church of Our Savior, Akron, Ohio, on April 8, 1925. He served as vestryman, treasurer, church school superintendent and lay reader at Trinity. He is retired and lives at Shumla, N. Y.

32. Mr. Levi Nelson was a merchant and a salesman before his retirement. He and his wife, Ruth, who was active in the women's organizations, retired to live in Bradenton, Flordia. He served as a vestryman, as did some of the others in the difficult period of the thirties.

33. Mr. and Mrs. Robert Butler transferred to Trinity from the Chapel of Intercession, New York City, on February 12, 1952. He worked at American Locomotive Company, Dunkirk, until it closed. They now live at Chester, Pa. He was a vestryman and an excellent treasurer, and Dorothy was a top notch church secretary and a very useful leader in the church school group to Grade III.

34. Mr. B. Ray Shaw worked as an accountant for the Van Raalte Company in Tonawanda and Dunkirk until the factory moved its operations to Peurto Rico. He is now assistant secretary at the Dunkirk Savings and Loan Company.

35. Mrs. Anita Day teaches in an elementary school in Dunkirk. She was the first president of the Episcopal Church Women at Trinity. Her husband, Ralph, has been a vestryman on numerous occasions. Douglas was a faithful acolyte and Margaret a junior choir member and Louise a member of the senior choir.

36. Mr. Loren Webster works for the Department of Taxation and Finance of the State of New York and is a postulant for the Episcopal ministry and a lay reader at Trinity.

37. The Fredonia Censor, November 9, 1842.

38. Ibid, April 17, 1872, June 12, 1889, obituaries of E. A. and William Lester. Dunkirk Evening Observer, November 20, 1967. Obituary of Mrs. Mary Lovelee.

39. Fredonia Censor, February 1, 1860.

40. Ibid, July 25, 1900.

41. Ibid, March 7, 1847.

42. Ibid, February 2, 1910.

43. Levi Cowden Scrapbook, Historical Room, Darwin R. Barker Library. Fredonia Censor, November 23, 1881, obituary of Alanson Buckingham.

44. Young, History of Chautauqua County, op. cit., p. 478.

45. Edson, History of Chautauqua County, op. cit., pp. 342-43.

46. The Fredonia Censor, August 30, 1837, November 22, December 20, 27, 1837, January 3, 1838.

47. Linus W. Miller, Notes of an Exile to Van Diemen's Land, a copy is in the Historical Room of the Darwin R. Barker Library.

48. The Fredonia Censor, October, 1846 - in a number of issues.

49. Ibid, December 8, 1846 See also the Stockton Adventurer, Fredonia Censor, October 4, 1935 .

50. Fred Landon, Trial and Punishment of the Patriots Captured at Windsor in December, 1838.
The Exiles of 1838 from Canada to Van Diemen's Land, Transactions of London and Middlesex Historical Society, Part XII, 1927, pp. 5-20 .

51. Rev. M. A. Garland and Mr. Orlo Miller, the Diary of H. C. R. Becher, papers and records of the Ontario Historical Society, Vol. XXXIII, p. 121.

52. The Fredonia Censor, September 20, 1893.

53. Ibid, May 16, 1848.

54. Ibid, June 8, 1859, Parish Records, June 4, 1859.

55. Fredonia Censor, September 27, 1871, and October 18, 1871, where his son, Alfred, mentions conditions in Utah.

56. Ibid, February 5, 1902.

57. Ibid, November 24, 1925, obituary of Charles Pringle. The information regarding the surgical instruments was given to me by Miss Louise Belden and the comment on Mrs. Ella Brown by Mrs. Sidney Limekiller of Fredonia.

58. The Fredonia Censor, August 10, 1870 - died on 8th inst of his 41st year.

59. The Centennial History II, op. cit., pp. 889-90 - a picture and an article.

60. Ibid, II, pp. 1130-32.

61. Young, History of Chautauqua, op. cit., p. 478.

62. The Fredonia Censor, April 9, 1879.
Minutes of the Vestry, April 13, 1879.

63. The Fredonia Censor, March 22, 1899.

64. Ibid, October 30, 1901.

65. Ibid, May 4, 1881.

66. Ibid, November 30, 1887.

67. Minutes of Trinity Parish Guild, 1879.

68. The Fredonia Censor, April 9, 1890.

69. Ibid, July 17, 1895.

70. Ibid, January 9, 1878.

71. Ibid, January 3, 1936.

72. Ibid, October 9, 1912.

73. Ibid, September 11, 1907.

74. Ibid, April 23, 1924.

75. Ibid, April 6, 1898, January 9, 1901.

76. Ibid, August 28, 1907.

77. Ibid, January 20, 1926.

78. Ibid, October 28, 1925.

79. Ibid, November 19, 1902.

80. Ibid, May 22, 29, June 5, 1912.

81. Ibid, May 3, 1911.

82. Ibid, March 12, 1898.

83. Ibid, May 2, 1929.

84. Ibid, March 10, 1920 - an obituary.

85. Ibid, October 17, 1941.

86. Information supplied by his son, Mr. Warren Odell, White Street, Fredonia.

87. Young, History of Chautauqua County, op. cit., p. 221.

The Fredonia Censor, March 22, 1837.

88. The Parish Records, August 22, 1837.
The Fredonia Censor, August 23, 1837.

89. Parish Records, September 26, 1826, Fredonia Censor, September 27, 1826.
Parish Records, September 6, 1854, Fredonia Censor, September 13, 1854.

90. Ibid, August 13, 1856.
Parish Records, August 12, 1856.
Young, History of Chautauqua County, pp. 467, 470.

91. The Parish Records, January 7, 1860.
The Fredonia Censor, January 11, 1960.

92. Young, History of Chautauqua County, op. cit., pp. 481-2.
The Fredonia Censor, March 26, 1862.

93. Ibid, August 8, 1879.

94. Ibid, May 29, 1889.

95. Ibid, December 5, 12, 1906.

96. Ibid, July 5, 1911.

97. Ibid, January 1, 1919.
Centennial History, op. cit., II, pp. 91-93 - an article and a picture.

98. The Fredonia Censor, March 18, 1885.

99. Trinity Church Records.

100. The Trinity Church Bulletin, December 1, 1963.

101. M. A. Garland, Hon. Hanson Alexander Risley, Dunkirk Evening Observer, October 17, 19, 20, 1966. The quotation in the issue of October 20.

102. Journal of the Diocesan Convention, 1958, p. 53.

103. Father Andrew, A Gift of Light, p. 91.

FOOTNOTES
CHAPTER XIV

1. The Book of Common Prayer - - - - - -The Protestant Episcopal Church in the United States of America, p. 6.

2. Ibid, p. 280.

3. Jack Anderson, The Legion of Angry Women, The Buffalo Courier Express, Sunday, November 19, 1967.

4. Eric Mascall, The Christian Universe, pp. 28-29.

5. Ibid, p. 34.

6. Ibid, p. 35.

7. Rev. M. A. Garland, The Shepherd in Relation to the Rural Community, And To All the Flock, p. 36.

8. The Gospel According to St. Matthew, 18, 12, John 10, 11.

9. A Gift of Light, A collection of thoughts from Father Andrew, p. 77.

10. The First Epistle to the Corinthians, Chapter XIII.

11. The Book of Common Prayer, op. cit., p. 69.

12. The Book of the Prophet Micah 6:8.

BIBLIOGRAPHY
Original Sources at Trinity Church

Parish Records from 1823 to 1967. There are seven books in which are listed the baptisms, confirmations, marriages and burials. There are no burial records from 1865 to 1872, nor from 1878 to 1897. The names of one confirmation class were not given during the rectorship of the Rev. Charles Arey and the Rev. J. J. Landers didn't list his classes, though a few names were added at a later date.

Minutes of the Vestry include the first service held on July 7, 1822, to the present. The minutes are very sketchy for some of these years, and for some reason, there are no minutes for the years 1850 to 1853. Some of the minutes are difficult to read, but they are a very valuable source of information. Reports of some of the treasurers are often included such as the cost of rebuilding of the church in 1848-49, 1926, the amounts raised through pew rents, the debts, deficits, etc.

Register of Church Services, April 7, 1918, to November 29, 1923.

Record of Services, December 2, 1923, to February 4, 1934.

Register of Church Services January 5, 1934, to the present.

A useful index of the Parish Records from 1823 to the early 1930's.

Ladies organizations.

Minutes of the Altar Guild (St. Agnes) January 28, 1905, to July 1, 1913.

Altar Guild, 1961, list of officers, members, duties, etc.

Minutes of the Trinity Missionary Society, 1901-1917.

The Treasurers' Reports for the Missionary Society March 1, 1901, until 1931.

Minutes of the Woman's Auxiliary, January 14, 1930, to June 18, 1938.

Minutes of the Woman's Auxiliary, October 12, 1938, to April 12, 1950.

Treasurer's Report of the Woman's Auxiliary, November 28, 1956, to June 1, 1957.

Trinity Parish Guild, 1879 to 1890. In the main, these were annual reports.

Trinity Evening Guild - no dates for the early minutes. These minutes end on March 6, 1941.

Treasurers' Reports for Trinity Evening Guild, 1925 to 1934.

Treasurers' Reports for Trinity Evening Guild, December 1, 1934, to December 1, 1941.

Reports to vestry and to the annual meetings.

There are many reports of the various treasurers to the vestry from 1930 to 1967.

The reports given at the annual meetings by the Rev. Henry Mesier, Rev. A. L. Proseus, Rev. C. C. Campbell and the Rev. M. A. Garland were very useful in writing this history.

There are numerous contracts for the rebuilding of the church in 1925-26, for the new furnace, for repairing the windows, copies of wills, treasurers' books and cash books of various kinds to be found in the safe at Trinity Church.

Letters

Helen G. Atwood, February 18, 1932.

Rev. A. H. O'Neil, principal of Huron College, London, Ontario, April 1, 1949, to the Rev. M. A. Garland.

Rev. Frank Wilson to William Putnam, October 20, 1939.

Daniel Whitford, October, 1922 - a very useful letter.

Bulletins - printed - Easter, 1924. This gives a list of the officers and mentions the new memorials, namely the Altar Service in memory of Sarah H. Rhyman; the Lectern Bible in memory of George H. Rhyman; and a Litany Book in memory of a Sainted Mother. The correct spelling is Ryman.

A complete new set of altar linens was presented by St. Agnes' Guild on Easter Even.

Mention is made of proposed memorials.

Bulletin printed Easter, 1925. This bulletin contains the story of the memorial windows.

Bulletins of Trinity Church by Rev. M. A. Garland - see the footnotes for the ones that were used. Rev. Lawrence A. Schuster, one Trinity Church bulletin.

Sermon - Rev. Thomas P. Tyler - Fast Day Sermon preached in Trinity Church, Fredonia, August 3, 1849, printed by W. McKinstry, N. Y., 1849. This was given to me by the Rev. Canon Leslie F. Chard.

Rev. Samuel H. Norton, In Memoriam, 1861.

Parish History of Trinity.

Rev. Thomas P. Tyler, a short history until the ousting of the Rev. George S. Porter. This history contains some very interesting and valuable material dealing with the beginnings of Trinity, short sketches of the character of some of the early parishioners, etc.

Newspapers

The New York Censor, November 13, 1821, and continued as the Fredonia Censor until April 9, 1963. The first issue was in April, 1821 - the early copies were lost.

Weekly newspapers were supported by their advertisements, many of which were of patent medicines and on the good will of the political parties. The editors of the Fredonia Censor were supported by the Whig and Republican parties for many years. This support was not so noticeable after 1900, though the political viewpoints colored the editorial comments. The Fredonia Censor was listed as a democratic paper during the editorship of Mr. Manley Sessions. However, political leanings did not influence the editors in their portrayal of local buildings, industry, etc. Many of the editorials were often provocative and ably written by a succession of editors.

This is an excellent paper from the standpoint of Historical Articles. Mr. Willard and Mr. Louis McKinstry revealed a keen interest in history and their own contributions plus letters from William, Hanson and Levi Risley, and many others, have left the citizens of this village under a heavy debt. This phase of the Fredonia Censor was continued until its demise.

The missing issues, particularly those of 1834, were a real hindrance to the writer since no local press account is available for the details of the building of the first Trinity edifice in 1834.

The demise of this paper was a real loss to the village.

The Darwin R. Barker Library has most of the available issues on microfilm.

The Fredonia Advertiser - There are a few copies on microfilm in the Darwin R. Barker Library and William Putnam had gathered a few copies and placed them in the church safe at Trinity. This paper had the official blessing of the Democratic Party and its first editor, Levi L. Pratt, had been a personal friend and editorial writer for the Fredonia Censor. Mr. Pratt had a nose for local news and I trust that if there are any copies in the vicinity, that they will be microfilmed.

The Fredonia Express - A few copies are on microfilm at the Darwin R. Barker Library. This was a Democratic paper and was struggling for its existence. Local

affairs received but little attention and the paper moved elsewhere.

The Dunkirk Beacon - one copy on microfilm in the Darwin R. Barker Library.

The Dunkirk Evening Observer - This paper is on microfilm in the Dunkirk Free Library. I used it to supplement the Fredonia Censor on such events as the burning of the church in 1925, the rebuilding of the church and for some obituaries.

The Grape Belt and Chautauqua Farmer - A weekly newspaper. The Darwin R. Barker Library has microfilm copies from January 1, 1947, through 1960. The obituaries were useful in this paper.

The Dunkirk Free Library has copies of the Dunkirk Evening Observer, The Grape Belt and some other papers.

The writer used the Fredonia Censor deliberately in order to create more interest for students at the various educational institutions in the village. He used footnotes to assist students in some phases at least of the history of the village.

He hopes that someone will utilize the microfilms in the Dunkirk Free Library, use footnotes and thus enlarge for others the story of the area.

The Courier Express - A morning daily paper published in Buffalo, N. Y.

Jamestown Post Journal.

Scrap Books of Newspaper Clippings

Cowden, Levi, in the Historical Room of the Darwin R. Barker Library.

Crandall, Mrs. Rose, extensive scrap books in the Historical Room of the Darwin R. Barker Library. Some of these are being indexed and will be of more value.

Martin, Mrs. Kate, three scrap books of newspaper clippings.

Ryman, Julia, in the Historical Room of the Darwin R. Barker Library. Ryman spelled Rhyman in Easter Bulletin of 1924 a mistake.

A number of scrap books in the Darwin R. Barker Library. These are marked not for circulation.

Unfortunately, some of the clippings do not give the name of the paper nor the date and lose much of their value thereby.

Also, some of the clippings are taken from secondary sources, and their value depends on the historical accuracy of the writer. Some of the clippings repeat errors in fact.

As a small boy, I remember the faith placed by some in material published in papers and books. I can still see and hear vividly an elderly lady saying to my father as a basis for her assertive statement, "I saw it in the paper, Jim".

All writers are liable to make mistakes or repeat errors.

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A special edition of the Leader, December 1, 1967, gives some material on Fredonia.

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PARISH REGISTER

HISTORY OF TRINITY PARISH, FREDONIA, CHAUTAUQUE CO. W. N. Y.

PREFACE

Designing to transfer to this more substantial book the records of the Parish, it seems a favorable time to put in process of execution a purpose long cherished by me, of writing its history from the beginning. This I regard as a duty due to the church, and especially to our direct successors therein. The best materials for more general Ecclesiastical History are gathered from Diocesan and Parochial annals, and of these the latter have the advantage of giving a nearer view of the daily life of the church, its actual condition, and the difficulties with which it contended. To render the work interesting to those who succeed us, as well as useful, in its humble way, to the future Historiographer, it should be as full as possible. Mere skeletons are dry and of little value. It should present us with a living picture of the past. It should enable us to know our predecessors, not by name only but intimately, their characters, feelings and opinions; to understand the circumstances of their time, the degree of knowledge, faith and self-denial within the church, the peculiar form of prejudice and opposition from without. It should trace to their feeble beginnings both the good and the evil of the present, noting with reverential humility the dealings of the LORD with a portion of HIS FLOCK, really blessing it whether by chastisement or prosperity. The view should be extended beyond the bounds of the parish, embracing the most marked events of Diocesan History, and more particularly the establishment and progress of the Church in the county.

The materials for the work are tolerably abundant. They consist of the Parish Register, and the minutes of the Vestry, both of which however, are in parts defective; the Conventional Addresses of the Bishop, and the Reports of the Missionaries taken from the Journals as far as I have been able to correct them; various letters and papers on file in charge of the Clerk; and what is most needful to correct and explain the items of information gathered from various documents - the recollection of the few still living who were active in the organization of the parish. The attention I have already given to the subject has shown me that, with all these aids, it will be a work of considerable difficulty, and one which I may never have time to finish. It will however be something even if I proceed no further than the first years of our corporate existence, securing thus the evidence of witnesses who will pass away from the stage of action.

Not the least difficulty in the way of a parish historian is the necessity of speaking freely & impartially of personal character and actions, which, as he must do without impropriety in a work that rarely passes out of the hand of the Rector, scarcely ever from his study, and never reaches those who are not of the Household of the Faith. The conduct, views and teaching of his predecessors in office, of which he sees and feels the consequences must be noted and criticized in the same spirit as that in which he would have his own to be by those who occupy his place hereafter.

Fredonia — Thomas Pickman Tyler

October 22, 1850 — Rector of Trinity Church

The opening of the Eighteenth Century found the territory now embraced within the limits of this county still in its primitive state covered by an unbroken forest. In 1804 a family settled upon the flats, where the gardens now are. Mills were soon after built upon the creek and in 1808 General Risley opened here the first store within the county. A number of log houses in the midst of a clearing formed a settlement known as Canadaway. The settlers were almost exclusively Baptists and Presbyterians, who had societies organized and ministers settled before a prayer had been read this side of Buffalo.

1811

In 1811, Jacob Houghton Esq. removed to this place and built on the top of the Hill, West of the creek, the house in which he still lives. It was the second frame building and the first of two stories in the Village. He was a native of Worcester County, Mass. about the beginning of the century, being then 24 years old; he removed to Troy, N. Y. where he married Miss Lydia Douglass. There they first attended a church having both of them been educated Congregationalists. Being favorably impressed they became by degrees regular attendants in the ministry of the Rev. Dr. Butler, by whom their eldest children were baptized. Becoming involved in pecuniary difficulties he migrated to this new country. Not otherwise connected with the church than by previous attendance on her worship and consequent attachment to it, he at first took an active part in the affairs of the Presbyterians, reading sermons in their meetings when they had no minister and usually entertaining their travelling preachers. Still the family professed themselves Episcopalians, a religion till then unheard of by most of the villagers. Some indeed knew there was such a sect so deficient in piety that even its ministers would not pray without a book; and occasionally one more learned in ecclesiastical history was aware that it was the established religion of England where the Bishops were horrible persecutors and the parish ministers played cards and hunted foxes. The ignorance was profound and the indifference equally so. Such a family was regarded as unique and peculiar. That it should grow into a parish was never thought of. It is often the lot of the church to be injured by the impression produced by nominal churchmen, who chance to be its pioneers. Something of the sort was probably the case here. Mr. Houghton in middle life was a shrewd, sharp and as his enemies said rather unscrupulous man of business. As a lawyer he was distinguished by readiness, tact & accuracy. He soon became one of the County Judges. His wit, reading & literary taste; his own social qualities, and the kindness and refinement of the female members of the family, rendered his home the center of village hospitality. He valued religious institutions as essential to the good order of society. Had there been a parish established here, he would have zealously promoted its interests but as it was, he fell in with the Presbyterians and for ten years probably thought little of the church.

1821 - At the close of that period, the fall of 1821, a good providence directed hither a very diffenent man, Watts Wilson, came from Johnstown, Montgomery Co. then under the pastoral charge of the Rev. Pierre A. Proal, now Doctor of Divinity, Rector of Trinity Church, Utica, and since the division of the Diocese the faithful and accurate secretary of the convention. By him he had been unmovably settled in the principles of the church and this history will furnish another illustration of the invaluable good a faithful pastor thus accomplished through the instrumentality of those whom he has grounded in the truth after they have passed from under his care and are perhaps forgotten by him. It will show too how much more useful, how much more evidently recognized & blessed by God and as the world regards illiterate adhesion to the truth than the easy & good natured compliance with error by which so many vainly think to conciliate its adversaries. We shall see that although other agencies and other persons

deserve our gratitude; yet to this man always poor in worldly goods, to his example, exertions and unshaken fidelity to the church, we owe the establishment of this parish, its preservation through years of feebleness and discouragement. He was as single minded and unworldly as Judge Houghton was astute, sagacious and practical. He brought with him but little property besides the horses and baggage wagon which conveyed his scanty household stuff, with his wife and five children which afterwards increased by nearly annual additions to fourteen. On his way, arriving at Buffalo, then a small village rising from the ashes to which it was reduced by the British during the war, he called upon the Rev. Deodatus Babcock, the missionary, and already planning for the religious improvement of his new home, obtained from him a promise to visit Fredonia, as the village was now called, the ensuing spring. Winter had set in by the time Mr. Wilson reached the end of his fatiguing journey. Unfortunately he made a mistake in locating himself which has always to some degree interfered with his usefulness to the parish and prevented the accumulation of property. Instead of taking land upon the level country in the vicinity, he contracted for some hundred acres upon the very summit of the ridge nearly four miles from the village. A poor log house sheltered his family around which there was a small clearing but a thick wood covered the rest of his hilly and rocky farm. The difficulty of providing for his daily necessities, the hard labor of clearing the land and as the next season opened of getting in his scanty crops, did not prevent him from making inquiries for the scattered members of the household of faith. The search was not rewarded with much success.

1822 Mr. Leverett Todd came here about this time and Mr. Bartholomew from Connecticut. The former had been educated in the soundest church principles and has ever since with his family been an ornament to the church adorning it by the most exemplary life and conversation. Both of them took up land adjoining Wilson. Mr. Rood between him and the village and an excellent old gentleman Israel Smith of Laona are about all besides Mr. Houghton who called themselves churchmen.

Sunday, the 7th of July 1822 was an important day in the Ecclesiastical History of Fredonia. On the day preceding, Rev. Mr. Babcock, according to a promise arrived here. By a singular coincidence the Rev. Benjamin Dorr, now D. D. of Philadelphia, but then settled at Lansingburge, reached the village the same evening on his return from the West. In illustration of the maxim, "it never rains but it pours", a locality where no visit in apostolic succesion was ever seen before, now enjoyed the presence of two. A large school house had just been erected on the hill beyond Mr. Houghton's, where the brick edifice now stands. Notice had been widely circulated and curiosity brought together crowded congregations. Both gentlemen preached and Mr. Babcock baptized Lydia, Sarah and Alexander, children of Judge Houghton and Calvin, son of W. Wilson. In the journal of the New York Conventions for that year is Mr. Babcock's report of this service. He says: "On Sunday the 7th of July, assisted by the Rev. Mr. Dorr of Lansingburge, I celebrated the services of our church in the Village of Fredonia, Chautauque County. I was very agreeably surprised to find, in a part of the country where an Episcopal clergyman had never before officiated so many anxious for the stated services of our church. Many who had never before witnessed them expressed their admiration of their order and solemnity. At the earnest request of many respectable citizens and members of our church, arrangements were immediately made for the organization of a church, which I have since been informed took place on the first of August last. I need not say that a missionary is here much wanted and that great benefit might be expected from his labors".

This was a delightful day to the few scattered church people remembered and often referred to by the adult members of the congregation. Some who have now been long in communion look back upon it as the first time they witnessed a service, to others it was a renewal of public worship after months and even years of interruption. A marked instance of the latter was an aged communicant by the name of Michael Hinman who brought with him an old English Prayer Book and who had never attended church before for forty years. Rev. Mr. Dorr stayed here for several days. An impulse was given to the good work never wholly lost, the first fruits of which was lay reading in the school house which was arranged for the purpose. Mr. Wilson read prayers and Mr. Houghton sermons of Tillerson, Paley and Blair. The preliminary notices required by statute having been given at these meetings, several gentlemen met on the first of August and organized and incorporated a parish. At this meeting General Elijah Risley presided. To him, his brothers and children the church has since been an object of prominent regard. His father of the same name had settled here early in the century. He seems at this time to have been attracted to the church as a place of repose from the violence of religious excitements on which as a Methodist, with characteristic warmth and energy he had been involved. The reaction from these had however unsettled his religious faith and for many years he seems to have been very sceptical. This meeting was opened by prayer by Elder Bailey, a Christian Minister! The title "Trinity Church" was proposed by Watts Wilson.

Among those who have attended these services from mere curiosity was Capt. Jonathan Sprague, sometime sheriff of the County. He was a Rhode Island man and had accumulated some property and gained his title as master of a West India Trading vessel. He kept a tavern on his farm three miles west of the village. He was a very marked character. A man of large perceptive powers delighting in minute investigation, a laborious collector and tenacious retainer of dates, names and facts, given to antiquarian researches, firm even to obstinancy in adherring to his opinions which often deserved rather to be called prejudices, but with a very narrow grasp of mind and small ability to deduce conclusions from the mass of information which he had collected. At this time he was avowedly an infidel, with the reputation of being penurious to a miserly extent, but yet most scrupulous and honest in all his dealings. Seeing his attention attracted by the services, Mr. Wilson gave him a Prayer Book. The Captain immediately entered upon an examination of it which led him to a course of reading in Ecclesiastical history and the evidences of Christianity. He soon became deeply interested and thoroughly convicted - a devoted Christian and an uncomprising churchman.

The school house yet unfinished was never designed especially for church worship and over the door a sign was placed with "Trinity School" upon it. As this was a District School, this shows that ignorance of the Church was still so great in the community that the usual spirit of opposition was not yet aroused. Indeed the first effort to obtain a clergyman was a concerted action between the Vestry and school trustees. On the 5th of September the Vestry met, a majority of the trustees being present. At this meeting a call was given to the Rev. Alanson W. Welton whom General Risley had met at Detroit, where he was then residing. Of this gentleman the writer only knows that he removed from Ontario County, N. Y., where for some time he had been a missionary. The parish offered to raise for his support $200 and the district as much more beside paying an assistant on condition that he should teach the school. His fuel was also to be furnished gratis. In Judge Houghton's letter to him he mentions the prices of the chief articles of necessity, port $3 per cwt., wheat

50 cts. per bu., wood 50 cts. per cord, labor 3/ or 4/ per day and house rent very low. In case of his coming they engaged to defray his expenses. All things considered the offer might not have been much worse than clergymen nowadays are compelled to take up with. At all events it proved a sufficient temptation. Mr. Houghton's letter which reached Detroit in 19 days was answered by the wife of Mr. Welton who was confined to his bed by a fever. He proposed should it please God to restore his health "to leave for Fredonia on the first of November." Providence however had ordered otherwise. He died four days after his wife's letter was written - on Tuesday, the 29th of September "leaving" as Mr. Levi Brown wrote to Mr. Houghton "an amiable wife and an interesting group of little children to mourn his loss." This is all we can say of the first Rector-elect of Trinity Church, Fredonia.

Meanwhile, Mr. Houghton wrote an elaborate and well composed letter to the Rt. Rev. Bishop Hobart informing him of the organization describing the situation of the infant parish and requesting advice and aid. The number of Episcopalians was small and they were poor "there appeared to be a disposition in the people, especially among those who, strictly speaking, were attached to no religious society to connect themselves with the church". He states that the then population of the County was 15,000 and yet with the exception of a small Presbyterian meeting house in Portland there was not a house of worship of any sort within it. After speaking of the expenses they had incurred to fix up the school house for worship, their need of a clergyman and their inability to support one, he expressed very forcibly his wish that those who were bestowing funds upon foreign missions would remember the destitute parts of their own country. This was astute and characteristic of the judge who was aware that the Bishop was then in the midst of a strenuous contest for Domestic Missions. In fact it pleased him greatly and his address to the ensuing convention he copied all that part of the letter making it a text for an earnest appeal for aid to our feeble parishes.

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It is due to the founders of the parish to record what can now be collected as to those whose names appear in the records as the members of the first vestry, of the wardens, Michael Hinman and Watts Wilson, I have already spoken. The former was someway related to Judge Orton and resided with him. He is remembered as an excellent old man of the vestrymen - - those already mentioned Abiram Orton still resides (1854) with his son, Jackson Orton, on his farm west of the village. He is a professed Universalist and seldom attends church * (an error - the old gentleman now living is Philo Orton.) Benjamin Douglass, a brother of Mrs. Houghton, is described as a "sound man who took great interest in parish affairs." He died a few years ago in Michigan, never, probably, having joined the Communion. The family were educated Congregationalists. Nathan Hemstead owned the farm next to Jos. Rood. He was an attendant upon church service, until he removed to the West. John Crane was then a lawyer of very indifferent reputation for honesty and sobriety. He never had any regard for the church, was a close, penurious hard man. He was subsequently converted in the great revival times of 1833 and is now the leading elder of the Presbyterian Communion. In regard to Jas. G. Hirmance nothing is known. He died here in 1825. Philip Fellows, one of the signers of the act of incorporation, was a brother-in-law of General Risley. The wardens were communicants but none of the vestry seem to have had any connection with the church.

Oct. 15, 1822 - at the annual convention of the Diocese of N. Y. held this year at Troy, Trinity Church, Fredonia, was received into union therewith. As a coincidence it may be worthy of notice that the Bishop at this time reported his having admitted to

the priesthood the Rev. Wm. H. DeLancey, Deacon, minister of Saint Thomas Church, Mamaroneck, Westchester County.

Soon after the convention the Bishop sent the Rev. David Brown, then Rector of Hyde Park, to Fredonia with the following letter to Mr. Houghton, dated Albany, October 21st, 1822.:

Dear Sir - I have recd. with high gratification your various communications relative to the chh. at Fredonia. I should sooner have answered them but for a severe attack of bilious fever from wh. I have just recovered. The same cause prevented my visiting Fredonia last month as was my intention. You may be assured of my cordial disposition to do all in my power to advance the interests of the infant, but promising chh in your village. I have induced the bearer of this, the Rev. David Brown to visit in the hope that circumstances may lead to his settlement where so extensive a field opens for usefulness. He is a respectable & worthy clergyman & is disposed if there is any opening for the purpose to connect a school establishment for the business of which he is qualified, with his ministerial labors of the expediency or practicability of which you the frds of the chh. will be best able to judge. The state of the city prevented my seeing the gentleman who brought one of your communications & I am apprehensive also any negotiation on his part for Prayer Books. Mr. Brown will take charge of a few for you. It is my intention if providence permit to visit you next Summer. I remain Sir, your very Ob. Fel. St.

J. H. Hobart

Jacb. Houghton, Esq.

The Rev. David Brown was rector of St. James Ch. Hyde Park as early as 1819. How long before this is not known (as his name is not in the list of clergy of 1814. It would seem that he must have taken orders between these dates. It appears from the Journal of the N. Y. Convention 1819 that he was ordained Priest whilst minister of St. James, H. P., Oct. 23, 1818 and instituted Rector of the parish soon after. He was a young man of more than ordinary ability, of fine appearance and address, popular in manner, warm and earnest in feeling but somewhat restless and exceedingly imprudent in pecuniary affairs. Why he left Hyde Park does not appear. The people seem to have been much attached to him. "At Mrs. Brown's levee just before Christmas they sent in enough provisions to last them a year, causing an expression of regret that they could not stay to consume them. Among the generous and affectionate donors." In a letter to Mr. Houghton from Buffalo Nov. 22 written on his way home from his visit after a "tedious almost terrible passage" through the renowned Cattaraugus Swamp, the horrors of which the future readers of these annals will be utterly unable to conceive of, he says that he "might take his choice of several parishes" but he professed to "make a trial of what the great Head of the chh designs to do in your yet untried region, that I may build, not on another's foundation, an ambition which even St. Paul was neither afraid nor ashamed to confess." This letter is written in an excellent epistolary style, easy, vivacious and agreeably characteristic. On the way he says "I proselyted the driver and all my fellow passengers, viz. Chadwick and a very intelligent and pious African gentleman. C, the driver says "he shall say good bye to his meeting as soon as the church raises its standard in Fredonia and the passenger tho he had never heard of the ch service when I explained it to him and showed him a P. Book was in raptures at his discovery". He writes further "The tide in the affairs of the church should be taken at its flow and now, I think, is the accepted time in your county. May it in time be taken to lead on to the prosperity of our beloved Zion. The weather is gloomy & disheartening, & yet I feel very ardent and zealous for the

Chautauque mission & if the friends of the ch. there do really feel, as I think they do, God permitting, I shall certainly return to you. He seems to have staid here one perhaps two Sundays & left with an agreement to return provided a sufficient salary could be raised. The matter lingered as usual, and there is a reference made to at least one impatient letter from him. Precisely what was done does not appear but in the course of the next month the vestry made some proposals, replied to by Mr. Brown in a letter dated Hyde Park Dec. 30, 1822. "Yours of the 17th" he writes "arrived on the 25th altho not quite what I hoped it gave me pleasure to receive it & I thank you for it. I regret the difficulties existing among you but hope that with Divine assistance they will be overcome. Your intention of lay reading is good, pursue it by all means. On the strength of my determination to remove to your place I have given notice to my vestry that I shall resign my rectorship here in the course of the present season. The notice is for the first day of May or earlier if I find it expedient. Mrs. B. is earnest for removal by snow and if we should be blessed with any my present intention is to use it."

1823 - In another letter Jan. 10 he nearly abandons hope of leaving before the opening of spring. "Your subscriptions", he says, "have done as well as we could expect. I have heard nothing from the Missionary society what they will do for you but doubtless something. In their annual report they have embodied an extract from your first letter to the Bishop & have thus made honorable mention of your claim." Thus the astute judge made another fortunate hit with his judicious epistle.

Unfortunately Judge Houghton who, as clerk of the vestry, placed Mr. Brown's letter on file, kept no copies of his own. There are references to the state of things in Fredonia which whets one's curiosity but does not gratify it. Presbyterian jealousy was now evidently aroused and probably rendered such an arrangement as was proposed to Mr. Welton no longer possible. Still Mr. "B" is delighted to hear nothing worse - - of our very friendly neighbors the Pres. It is better than he expected "with respect to the school" he writes Feb. 12th "I have to tell you that I have some prospect of obtaining as a head tutor one of the best young men & best scholars of Columbia College. He will graduate in June. David will make a good usher and we shall God willing be able to do things on a noble scale. But say nothing lurid on this point. The Pres. interest is predominant on the subject of the school and they are as indefatigable & vigilant as Jesuits." The lay reading we learn has been discontinued for reasons of which Mr. B. is unable to approve or disapprove. He still iterates his anxiety & almost resolves to come here immediately and his determination to be here in May at farthest. This is the last of his letters from Hyde Park. They are admirably written & gives one a very agreeable impression of his character.

It is impossible now to ascertain precisely when Mr. Brown actually commenced his labors here or what were the terms of his engagement. There is on file a subscription paper dated Aug. 9, 1823 which speaks of his labors as to commence as soon as arrangements for that purpose can be made. The amount upon this is $157. Capt. Sprague, the largest contributor, subscribes $40 - James Mullet now Judge of the Supreme Court, General Risley & Thos. Warren each $20. A letter from Burton Brockway of Ripley, Dec. 17, 1822, reports $60 as subscribed in that town & in Portland. Mayville where Mr. B. soon formed a parish, no doubt promised something. The Society for Propagating the Gospel allowed $125. With these prospects of support the Rev. David Brown with the same zeal that now carries our missionaries to Iowa & Minnesota left his comfortable parish in the East & removed with his family to what was then nearly the frontiers of western civilization.

It is proper to record some acts of liberality to this new parish. George Tibbets of Troy sent Oct. 1822 fifty Bibles and as many Prayer Books. The N. Y. Bible & C. P. S. by Thos. N. Stanford made a donation Dec. 27th of 30 Prayer Books & some tracts. Mr. Stanford wrote a very earnest and encouraging letter April 18, 1823 offering his services in furtherance of the good cause sending Sunday School books and tracts and promising a large Bible and Prayer Book for the desk.

April 3, 1823. Although Mr. Brown did not settle here until August or September he paid us another visit early in the Spring. How long he remained does not appear. On the 3rd of April an auxiliary Bible and Com Prayer Book Society was organized of which he was president. Sixteen members affixed their names to the constitution subscribing $17.50 in the aggregate. The object seems to have been to obtain a supply of Prayer Books from the parent society which accomplished the "auxiliary" was permitted to expire. A subscription paper was drawn up April 15 to pay for the rent of the new school house & for fuel. But six persons signed the one on file and they but for 1.00 each. Still services were regularly held there except when the Rector officiated at Mayville.

Dec. 1823. The provision for Mr. Brown's support was probably inadequate. - - - Difficulties and discouragements soon arose. On the 20th of Dec. Mr. Houghton wrote to T. N. Stanford "that prospects of the church were not so flattering as we had anticipated" and if greater encouragement does not soon offer it is to be feared that Mr. Brown will not continue with us. We attribute this to the united opposition of the Presbyterians & Baptists who fill the county with missionaries and what is worse misrepresentations. Mr. Brown has been unwearied in his labors but having so much to contend against without adequate support begins to be discouraged. We therefore appeal earnestly to our city friends for aid but with what success does not appear.

1824. In the fall following, Mr. Brown's reports to the convention that his labors have been principally devoted to Fredonia & Mayville but that the Rev. Rufus Murray had taken the latter parish, together with Jamestown. His success had not equalled his expectation. He had baptized three adults. These are Ruth Morgan, Sally, her daughter, and Noah Emery, her son by a former husband. The old lady was a regular and devout attendant during the whole of the writer's incumbency. She could not read and regularly slept through the service. She was nevertheless one of the best of Christians. Sally, now Mrs. Newman, was one of the most intelligent church women in the parish. Noah had removed elsewhere. Five children are now baptized.

The Presbyterians & Baptists were no doubt by this time thoroughly aroused, bitter and unscrupulous resorting as one of his letters remarked to means we could not descend to. The writer was told by Chauncey Tucker, Esq. an anecdote which must have related to about this period and which tho' admonished to pass on more rapidly & briefly seems to him worth recording as characteristic of the men & the times. The academy had now just been built, and the question came up before a meeting whether the room should be opened on Sunday for religious worship & if so who should be allowed to use it. An elderly deacon of one of these persuasions freed his mind on the subject. He said in substance that he was in favor of permitting any denominations to have meetings there who held to heart religion & vital piety indeed he should not object to any church with one exception he could fellowship all others "but the Episcopals with their pisen doctrine he could not abide". Upon this, Esquire Houghton took the floor and remarked in his quiet manner "that they might be surprised that a man of his character should venture to speak on a religious question: with all his profound respect for the Gospel it was too true that he was as they all

knew far from being or professing to be a religious man but he was happy to say that his wife and family were devout Christians belonging to the Episcopal church. It was their habit to have family prayers morning and evening and he would reply to the Deacon _____'s remarks only by saying that very likely at the precise time he was giving utterance to his sincere reflections they were kneeling beneath his humble roof & praying in the beautiful & touching language of the church he had so bitterly assailed, "that it may please thee to forgive our enemies, persecutors & slanderers and to turn their hearts we beseech thee to hear us good Lord".

Oct. 19, 1824. The sum of $9.00 was contributed to the benevolent objects of the Diocese and Mr. Brown attended the convention, the travelling expenses of the clergy being paid from the convention fund but no lay delegation was sent. Bishop Hobart was at this time absent in Europe on account of ill health.

1825. The facts which can be gathered about the succeeding year are very few. Dunkirk was united with Fredonia as the missionary charge but what proportion of the services were held there does not appear. In his report to the convention says "that no very considerable change had taken place in church affairs. Individual instances of subdued prejudice are not infrequent and we are sometimes cheered by indications of general growing respect and reverence and attachment to the divine order and decency of our Zion". Our communion has recently had some desirable and pleasing accessions, principally under God, by the perusal of Bowden's letters a respectable family has been led to the church. "The reference may have been to that of Mr. Alvah Elliot who was baptized on the 11th of Sept. & who is highly spoken of as having been an intelligent and useful churchman. Three funerals, ten baptisms (one adult) & six additions to communion which had doubled in two years are reported. Several valuable families regular attendants are expected to unite with the church. The amount contributed for church objects was but $2.25 --

In the Spring of this year the subject of a church building was agitated. There is on file a subscriptions paper drawn up by a Mr. Tenes of N. Y., apparently for the use of Mr. Houghton who seems to have been in the city proposing to raise there $500. It was signed by D. S. Tenes, Pa. Lay, T. O. Hoffman for small sums each with a note saying they were paid on a new subscription list. Mr. Houghton endorsed on this (May 14, 1849) that he cannot call to recollection anything about this paper.

On the 8th of Sept. at a vestry meeting Mr. H. was appointed lay delegate to the convention and requested to lay the state of the parish before the friends of the church in N. Y. and "to solicit and receive such gifts, donations, subscriptions & other acts of bounty as they may be pleased to bestow". He attended Convention on the 18th of October. On the 27th Bishop Hobart who had recently returned from England gave him a testimonial as "a highly respectable member of the Prot. Epis. Congregation at Fredonia to whom that congregation is greatly indebted for the zealous & faithful devotion of his time, his influence and his property" and the Bishop "feels it his duty to make known the urgency of the wants of the parish which he represents". In a subsequent note he recommends to him to lose no time in making applications as a person was in the city soliciting for a church in N. J. and most heartily wishing him success. A subscription paper proposing to raise $3,000 was drawn up but it does not appear that anything of consequence was raised; probably little more than to cover the agent's expenses, altho as a matter of course the evil disposed continue to this day to insinuate that more was collected than went into the parish treasury. Two copies of the paper fairly written with abundant room for signatures of which none are affixed remain in the archives of the parish together with the notes of the Bishop. Mr. Brown did not

attend the Convention.

1826 - During the following year the Rector seems to have entered with constitutional earnestness & warmth into the Calvinistic controversy. He went so far as to publish a volume from the Censor Press then owned by H. C. Frisbee of some 300 pages under the title "Calvinism and Christianity compared" or "contrasted", probably the first book issued in Chautauque. The writer had once the happiness to own this work, but unfortunately lost it before he had time to give it the perusal it no doubt deserved. The "five points" he remembers were painted with darkest colors in most rigid forms and set off as against a bright & beauteous background by the fullness, freeness & impartiality of the Gospel. It doubtless excited inquiry & effected much good in the author's neighborhood but with the offsetting evil that it involved him in a heavy debt to the publisher, adding materially to the embarassments which were rapidly tending to drive him from his field of labor. During the conventional year ending Oct. 17th, he baptized twenty three persons, six of whom were adults. Some of these have been most useful members of the household of faith. On Christmas Eve, Capt. Sprague and his wife were christened. On the 29th of Aug. eighteen hundred and thirty six, she was "borne away by the angels to paradise", but he is still spared having been ever since the senior warden of the parish and a most exemplary Christian. On the 26th of March five of his children, Ruth, Thomas, Philander, Sarah & Susan were received into the ark of Christ's Church. The two former and the two latter have at various times followed their mother, in adult age, in full communion and blessed hope - Philander to the greater grief of his father than all, was carried away from the church by the excitement of a Presbyterian revival meeting in 1845. On the 15 of July, Sally, the wife of Dr. Crosby, was baptized on her deathbed, with her three children, the eldest of whom, Harriet, now the wife of Hanson Risley Esq. of Dunkirk, is a worthy & useful communicant.

On the 11 of April a subscription was started for the support of the Rector for the year ensuing, but, although Capt. Sprague and Jacob Houghton subscribed $50 each payable in cash, wood and produce and other articles and though H. C. Frisbee considering probably the parson's debt for his counterblast to Calvinism promised $3.00; the whole did not reach $170. The parson moreover had attempted to add material to his spiritual husbandry and purchased mainly on credit a small farm where the tavern now stands a mile to the west of the village. The proverbial expensiveness of amateur farming, no doubt added to his troubles. On the whole no one needs to be much surprised to read in his annual report that he "expected to be obliged to leave the country this fall, for want of support, having expended the whole amount of my private property in the support of my family & for the church". A grain of allowance is to be made from this statement in consideration of his expensive escapades into the department of authorship & agriculture but the result is truly stated. A curious document, without date but no doubt written this summer is in the file, being an expose of his affairs to Walter Smith, then the great man of Dunkirk, who had kindly offered to endeavor their settlement. He sets down his indebtedness, "in round numbers" at $1,000, upwards of $600 of which was due to the merchants of this place and to Mr. Frisbee, the residue mainly to Reed, of Erie, & Merle of New York. In the way of assets there is due him $150 from Mayville, which he thinks rightly, no doubt, "they never intend to pay". $50 from Westfield, which if the subscription could be found, may possibly be realized. "From Fredonia the vestry will doubtless be able to say what I have received for my services for nearly three years past". Certainly he thinks something may be derived from this service through the peoples' justice, liberality or

character. (No matter which) - From this way of speaking and from the state of the remaining subscription papers it seems probable that no definite salary was agreed upon. Besides these services which it must be confessed did not promise brilliantly, he mentions pictures worth $200, Library $1,000 - household furniture, horses, hogs, wagon, sled, harness, sc. sc. and "in failure of all these my farm". The conclusion is worth transcribing to place on record the sufferings of our first rector on our behalf "Now, my dear sir, if you will interest yourself with the rest of my friends to arrange my affairs so as to have my debts paid from these sources, you & they will confer on me a great favor, and I will promise you & them never to allow myself again to slide into such a slough from which I am unable to extricate myself. If the farm, or anything to purchase another little place for a home for my family, can be saved, I should like it, but let it not be supposed that even that is so important a consideration as that of being once more, as when I came to this place, out of debt". How the matter was arranged does not appear.

In September Bishop Hobart made a visitation of the Western part of his extensive diocese. On the 22nd he consecrated St. James' Church, Batavia, then under the able care of the Rev. Lucius Smith, and confirmed the extraordinary number of 53 persons. On Sunday, the 24th he was at Buffalo. "The road proceeds the Bishop in his annual address to the convention from Buffalo to the southwest corner of the state on Lake Erie, not admitting of convenient travelling in any other but a strong stage wagon, I was compelled to travel all night of Monday on the stage to Fredonia where I confirmed on the morning of Tuesday 12 persons" of those who thus received the apostolic rite on its first administration in the County five had at the time of the writer's rectorship either died or removed. One, alas! had apostasized. The remaining six, J. Sprague, Ruth Morgan, Charlotte Todd, Lydia Houghton, Eunice Cushing & Sally Douglass, were firm in church principles & exemplary in Christian life.

The prospects of the church in the County generally seem to have improved during the year - "the enterprising congregation under the faithful services" of Mr. Murray at Mayville had commenced the erection of the large & exceedingly ugly wooden church. The same gentleman had organized a parish called St. John's at Sinclairville. At Dunkirk things looked favorable so much so that Mr. Brown would have organized a church only he thought it "best that his successor should have the honor & advantage, if any," of so doing.

Oct. 19, 1826 - On Thursday, the 19th of October, Mr. Brown left the field of his labors for three years past. He was very careless in keeping a record of his clerical acts but the aggregate seems to have been the baptism of 8 adults & 27 children - 13 confirmed (one at Mayville, Judge Houghton, who, however never communed.) He left 27 communicants. He had the fault common to frontier missionaries at the time, of great rubrical laxity, omitting often the Litany & ante communion service, mutilating the marriage office & the like, it being erroneously supposed that peoples objections to our services were thus mitigated. He was notwithstanding an able man, a sound church man, a faithful pastor and did much to establish the people in correct church views. The last we hear from him is by a letter to Judge Houghton dated Oct. 24th - "just past Rochester on board the packet boat Ontario in comfortable health and circumstances", "anxious only to have everyone with whom he had had any business perfectly satisfied as per all that appears they were. His course since then has been somewhat changeful; from 1828-30 he taught a female academy in Albany; from 1831-33 he was missionary at Lockport; from 34-37 he officiated at St. Augustine, Florida; from 38-45 at Jacksonville in the same Diocese. In 1846 he removed to Florence,

Alabama; in 1848 to Newark, N. J.; in 1849 to Cold Spring Harbor, L. I.; from whence soon after to Lambertsville, N. J. where he now (1854) is settled. It is said that he has acquired some wealth by his second marriage. By the elder members of the congregation here he is affectionately remembered.

1827 - After Mr. Brown's departure a vacancy of some months ensued after which an arrangement was made with the Rev. Rufus Murray of Mayville for occasional services. In his report to the convention he says "I have spent six or seven Sundays in Fredonia, the station formerly occupied by Mr. Brown in whose removal the church has sustained a great loss. But thanks to its Divine head, I have been able through his blessing to sustain the church & have no reason to despair of its prosperity". Some exertions were making to build a church but with small hope of success. About this time the school house was destroyed by fire, which rendered the object still more desirable. By a happy & Singular foresight Capt. Sprague impressed with the danger of the calamity removed the organ, only a day or two before. For the year ensuing Mr. Murray engaged to officiate here every third Sunday.

1828 - This arrangement we learn from the journal of the convention was carried out. The congregation was increasing and "though placed under circumstances of debt the church exists on a substantial basis & there is evidence of a growing attachment to her doctrine, worship & primitive order. The erection of a house of worship was in contemplation on the two intermediate Sundays, lay reading on these services is mentioned as evidence of their attachment to the cause of religion & the church of Christ. The missionary adds "They have a flourishing Sunday School which in a great measure is due to the zeal and exertions of Mr. Porter, the Principal". This gentleman was the son of Stephen and Ruth Porter who came to the county from East Hartford in 1811 and settled about two miles west of the village where the mother still lives. They were Congregationalists but had become attached to the church service before they came here. Mr. George S. Porter was at this time studying for Holy orders.

Sept. 2, 1828 - The Bishop visited the parish and confirmed - as he says in his address 17 persons according to Mr. Murray but 8 - the record is imperfect - on the 3 of Sept. he consecrated St. Paul's, Mayville, the first church edifice in the County. This was the last visitation of Bishop Hobart to this section of the state. On the way hither in 1830 he died at Auburn. Mr. Murray continued to have charge of the parish until the spring of 1830. During the summer lay services were maintained. Mr. Murray reported the organization of the church at Westfield. The parish was organized Jan. 20th.

On the 8th of October the Rt. Rev. Benj. T. Onderdonk was elected Bishop of New York. Although he came as far as Buffalo the August following, it was not until the next year that he visited this county. On the 24th of Aug. 1832 he admitted George S. Porter to the Holy Order of Deacons. He was a graduate of Gen. Theo. Seminary and was immediately appointed Missionary at Fredonia. On the Sunday following he visited the parish. Services were held in a small Methodist Chapel then standing in Green Street where he ordained Reuben H. Freeman, deacon, baptized 4 adults & confirmed 12. From this time until the 1st of January 1834 Mr. Porter held the appointment of missionary here and at Forestville, where he first established church services. He was a man of extraordinary purity, piety & devotion, one who commended the respect of all who knew him well. Bishop Hobart esteemed him highly & encouraged his studying for the ministry. Yet he lacked the elements of success. His health was feeble. He was timidly & nervously sensitive. The history of his

connection with this parish is a painful one. He was called, upon his ordination for one year, according to the recorded resolution of the vestry, to receive $100 per ann. for half his time. He understood the call to be indefinite. In the fall of 1833 he attended convention and obtained a donation of $500 from Trinity Church to aid in building the church. A vestry of worldly men mainly were appointed to accomplish this object. They deemed it essential to have a popular preacher and, with harsh disregard of his feelings, resolved that his time of service had expired & called the Rev. Lucius Smith of Batavia. He was missionary by appointment of the Bishop & claimed to be rector by their call. Mr. Murray and his friends in New York urged him to resistance, which he unfortunately carried so far as to refuse to yield the pulpit to Mr. S., who had visited us on the invitation of the vestry. Before a crowded congregation assembled to hear the new minister Mr. Porter attempted to preach but broke down from nervous excitement, leaving the field in the afternoon to his successor. The Missionary Board were displeased with the vestry's action and told Mr. P. to continue to draw his stipend. But he declined further contest; resigned his appointment, and sincerely endeavored to reconcile his friends to the change, attending service himself and urging others to do so. I add with regret that the parish never paid him but $30 of the $100 per annum promised although he served them faithfully for fifteen months.

Appendix 2
Additional Data for Chapter XIII

Some members of Trinity were interested and active in the Patrons of Husbandry and in Grange No. 1. Messrs. Elias Forbes, Thomas L. Higgins, Charles Matteson, J. M. Tiffany, Mr. A. C. Cushing, D. S. Forbes and George Ryman joined in December, 1868. Mr. C. F. Matteson was to be the Master of Grange No. 1 in 1872 or 1873. Dr. A. P. Phillips was a member in 1887. I do not have the list of the women members or of the full membership from 1868 to 1968, but there were numerous women parishioners of Trinity in Grange No. 1, one of them, Miss Belle Wilson, being Master of the local Grange.

Mr. Kosciusko Walworth Forbes, a son of Elias and Rebecca Forbes, was an early member. According to the parish records, he was baptized on August 14, 1853, his godparents being C. F. Matteson, S. R. Matteson and Miss Sally Douglass. This baptismal record gives the date of birth as November 26, 1846. This seems to have been the birth date of his sister, Mrs. Charlotte Kingsland. This date is engraved on a red marble stone in the old cemetery on East Main Street, Fredonia. He was confirmed on December 10, 1866, by the Rt. Rev. A. C. Coxe and was married to Helen Payne on June 8, 1869, in Trinity Church, Fredonia, the witnesses being N. L. Payne, Elias Forbes and many others.

The Fredonia Censor of May 31, 1899, tells of the death of K. W. Forbes in Buffalo, New York, of his birth in Fredonia on December 13, 1844, of his education at the Fredonia Academy, of his marriage to Nellie Payne in 1869 and of his work in Indiana on the Chicago and Atlantic railway from 1880 to 1884. He moved to Buffalo in the latter year. The obituary states that he left a wife to mourn him and three children, Nellie, Isabel and Eloise, and a sister, Mrs. Charlotte Kingsland, with whom his mother resides in Fredonia.

According to the Fredonia Censor of April 28, 1869, Mr. Stiles sold the balance of his real estate, a lot containing 2 and 3/4 acres between White and Free Streets to Mr. George Porter and left for their western home on Tuesday afternoon.

Mr. Nathan LeRoy Payne came to Fredonia in 1844 and worked in the store of Horace Pemberton. Three years later he married D. Holley, a milliner, and in 1855 bought the Pemberton store and carried on a general dry goods and millinery business until his death toward the end of September, 1896.

Mr. Ira Porter was Master of Grange No. 1, Fredonia, in 1872 or 1873 and treasurer of the State Grange for parts of 1873 and 1874. He was interested in growing strawberries and the writer of his obituary noted that he was a wise farmer, a wide reader and noted that his presence would be missed at farmer's Conventions and Horticultural Society meetings. He was a member of the 68th Regiment of the National Guard which was mustered when General Lee invaded Pennsylvania. This regiment was in command of Colonel D. S. Forbes and followed Lee after the Battle of Gettysburg until he crossed the Potomac. The writer of his obituary in the Fredonia Censor of June 6, 1883, noted that he never fully recovered from the exposure of that period and closes as follows, "the death of no really better man than Ira Porter was ever mourned in any community". He was buried in the Porter plot in the cemetery on the north side of route 20, roughly two miles from Fredonia.

John Porter, an older brother, a vestryman at Trinity, was interred in the same

plot. The writer of his obituary in the Censor of April 6, 1881, at the age of 86, noted that he had lived on the same farm where he died all his life. Since his father, Stephen, buried in the same plot, came to Pomfret in 1811, John must have been brought as a child with his parents from Connecticut. Eunice M., the wife of John Porter, died December 16, 1867. Ruth, his mother, died May 12, 1859, age 82. Emily, a sister, died May 8, 1822, and Jane E. Porter, a sister, died in February or March, 1880. Ida A. Porter, July 8, 1844-May 24, 1871, has a stone to her memory in the same plot.

The Fredonia Censor reported the death of Mrs. Asenath Lester, the wife of the late E. A. Lester, on March 3, 1880, aged 76 years. An issue of the same paper on March 2, 1870, reports the death in New York, on February 17, of Mrs. Tompkins Mann, daughter of E. A. Lester.

This appendix closes with some further references to the family of Mr. and Mrs. Watts Wilson. The Fredonia Censor of March 19, 1902, reported the death in Chicago on March 7 of Mrs. Eliza Jane Wilson, widow of Ira H. Wilson, aged 85 years. Her father was known as "Deacon" Layman and her husband was the son of Watts Wilson. She leaves a daughter, Mrs. Thomas Edwards, three sons, Henry C., Proctor and Byron Wilson.

The same paper on August 4, 1897, reported the death of Mrs. Joseph Wilson (Betsy Batcheler Wilson) aged 81 years and 6 months. She had been a teacher for many years and left to mourn her besides her husband, two brothers. The Censor in its issue of April 24, 1901, told of the death of Joseph Wilson who was then a resident of Lakeview Avenue, Fredonia. The writer of the obituary termed him one of the pioneer residents, one of a family of fourteen, seven of whom are still living. The paper spoke of his being survived by a wife (which I feel was an error) and one son, Warren H. Wilson. The son was the child of his first wife, Avice. Joseph and his wife, Betsy, were listed as faithful communicants at Trinity for many years. They were buried in Forest Hill Cemetery.

A letter from Miss Josephine Castilone of the Surrogate Court, Chautauqua County, Mayville, N. Y., dated October 19, 1960, gives the following information:

> "Providence L. Shepard and Rachel, his wife of Salem County, New Jersey gave a warranty deed to Watts Wilson, who holds 1/2 of the following described land, Ira H. Wilson, who holds 1/4 of said land and Calvin Wilson, who holds the remaining 1/4 of said land, all of the Town of Pomfret, Chautauqua County, N. Y. The deed was dated February 30, 1852 and recorded July 25, 1854 in liber 66 of deeds at page 215. It conveyed 39 and 10/100 acres of land located on the Plank Road in the Town of Pomfret, in part of Lot No. 28, Township 5 and Range 12 of said Town of Pomfret".

Taken From Parish Records
Children of Watts and Sally Wilson
Baptisms

Name	Date	Sponsors	Date of Birth	Clergyman
Calvin	7/7/1822			Rev. Deodatus Babcock
Nicholas	2/7/1824	Parents	9/12/1823	Rev. David Brown
Joseph	9/18/1825	J. Houghton, Parents	5/8/1825	" " "
Samuel	12/23/1827	Jonathan Sprague	8/6/1827	" " "
Henry Hobart	6/1829	Jonathan Sprague	3/3/1829	
Frances Anne	5/1831	Jonathan Sprague	10/26/1830	

Sally Jane	3/10/1833	Parents	10/26/1832	Rev. George S. Porter
Watts	7/6/1835	"		Rev. Lucius Smith
Franklin	2/12/1837	"	1836	" " "

Confirmations

Ira Hawley	August 22, 1832	Rt. Rev. Benj. Onderdonk
Eli Proal	September 26, 1836	" " " "
Calvin	July 26, 1841	Rt. Rev. W. H. DeLancey
Nicholas	July 26, 1841	" " " "
Joseph	July 26, 1841	" " " "
Samuel	May 24, 1846	" " " "
Elisa Jane	September 3, 1847	" " " "
Avice (Mrs. Jos. Wilson)	September 3, 1847	" " " "
Frances Anne	September 3, 1847	" " " "
Sally Jane	September 3, 1847	" " " "
Watts	May 14, 1854	" " " "
Franklin	September 14, 1855	" " " "
Betsy (Mrs. Joseph)	September 24, 1855	" " " "

Marriages

Ira H. Wilson & Elisa Jane Lamon	May 12, 1836	Rev. Lucius Smith
Morris Cook of Marsailles & Olive, dau. of Watts Wilson	Jan. 27, 1840	" " "
Huron Lewis & Elisa, dau. of Watts Wilson	Jan. 14, 1841	" " "
Eli Proal & Sally Backus	Sept. 17, 1843	Rev. Rufus White
Samuel & Adeline Kidder	Sept. 6, 1849	Rev. Thos. P. Tyler
Nicholas & Sarah Brigham	Sept. 6, 1849	" " " "
Milo H. Higbee & S. Jane Wilson	Oct. 24, 1854	Rev. Israel Foote
Jos. Wilson & Betsy Bachelor	Nov. 8, 1855	" " "

Some Baptisms of Children of Watts & Sally Wilson

Ira H. Wilson and Elisa Jane

Homer Alex	Nov. 29, 1846	Watts & Sally Wilson Leverett Todd	Rev. Thos. P. Tyler
Henry Clay	Nov. 29, 1846	" " "	" " " "
Proctor Mellen	Nov. 29, 1846	" " "	" " " "
Eveline	Oct. 24, 1848	William & Caroline Risley	" " " "

Joseph & Avice Wilson

Warren	Aug. 18, 1853	Watts & Joseph Wilson & M. A. Tyler	Rev. Thos. P. Tyler

Errors

P62 Sally Douglass - a sester of Benjamin Douglass.

Indey - Taylor House - not on page 69

The Taylor House was a later name given to Johnson House, or - Johnson House, then Taylor House, then Columbia Hotel - now Russo Building.

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